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A COMMENTARY ON THE PSALMS



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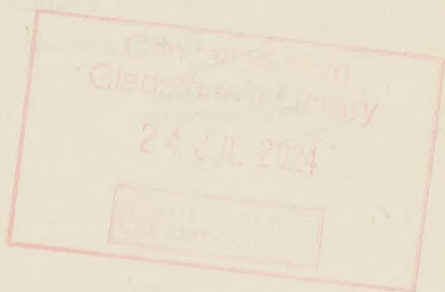
A COMMENTARY ON THE PSALMS

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VOLUME TWO



LONDON

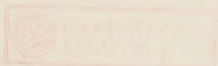
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Vicarius generalis.

WESTMONASTERII,
Die 3^a Februarii, 1927.

Made and Printed in Great Britain

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TABLE OF ABBREVIATIONS

A = Codex Alexandrinus.
 Abd. = Prophet Abdias (Obadiah).
 abs. = absolute state.
 abstr. = abstract.
 acc(us). = accusative case.
 act. = active.
 adj. = adjective.
 ad loc. = ad locum.
 adv. = adverb.
 Agell. = Bishop Agellio († 1608).
 al. = aliter.
 Am. = Amos.
 aor. = aorist tense.
 Apoc. = Apocalypse of St. John.
 Aq. = Aquila.
 Aram. = Aramaic.
 art. = article.
 Aug. = St Augustine.
 A.V. = Authorised Version.

B = Codex Vaticanus.
 B.D.B. = Oxford Hebrew Lexicon
 of Briggs, Driver, Brown.

c. = circa.
 Cant. = Canticle of Canticles.
 cf. = confer.
 Chron. = Chronicles (Paralipomenon).
 col. = column.
 collect. = collective.
 Com. = Commentary.
 conj. (or conjunct.) = conjunction.
 concr. = concrete.
 consec. = consecutive.
 constr. = construct state.
 co-ord. = co-ordinate.
 cp. = compare.
 Cor. = Epistle to the Corinthians.

D = Deuteronomist.
 Dan. = Prophet Daniel.
 Denz. = Enchiridion Symbolorum
 of H. Denzinger (eleventh edition).
 Deut. = Deuteronomy.
 Dict. = Dictionary or dictionnaire.
 dittogr. = dittography.
 D.V. = Douay Version.

E = Elohist.
 Ecclus. = Ecclesiasticus.
 edit. = edition.
 Eng. Tr. = English translation.

Ephes. = Epistle to the Ephesians.
 Esdr. = Esdras.
 espec. = especially.
 Est. = Book of Esther.
 Ex. = Book of Exodus.
 explan. = explanatory.
 Ez. (Ezec.). = Prophet Ezechiel.

ff. = following.
 fem. = feminine gender.
 fig. = figurative.

Gen. = Book of Genesis.

H = Code of Holiness.
 Hab. = Prophet Habacuc.
 hapax leg. = only occurs once.
 Heb. = Hebrew text or language;
 or, Epistle to the Hebrews.
 Hiph. = Hiphil part of the verb.
 Hithp. = Hithpael part of the
 verb.

imperf. = imperfect (tense).
 inv. = imperative.
 infin. = infinitive.
 interpr. = interpretative.
 Intro. = Introduction.
 Is. = Prophecy of Isaiah.

J = Jehovist.
 Jer. = Prophecy of Jeremias.
 Jo. = St John's Gospel.
 Jos. = Book of Josue.
 J. Th. S. = Journal of Theological
 Studies.
 Ju. = Book of Judges.
 juss. = jussive.

K = Book of Kings.
 Kt. = Kethibh.

Lam. = Lamentations of Jeremiah.
 lit. = literally.
 Lk. = St Luke's Gospel.
 loc. cit. = loco citato.
 Lev. = Leviticus.
 LXX = The Septuagint Version.

Mac. = Book of Machabees (Mac-
 cabees).
 Mal. = Prophecy of Malachias
 (Malachi).

masc. = masculine gender.
 M.B. = Manuel Biblique of Vigou-
 roux (edition 13).
 Mich. = Prophecy of Micheas
 (Micah).
 Mk. = St Mark's Gospel.
 MS., MSS. = Manuscript or manu-
 scripts.
 M.T. = Massoretic Text.
 Mtt. = Gospel of St Matthew.

neg. = negative.
 Niph. = Niphal part of the verb.
 N.T. = New Testament.
 Nu. = Book of Numbers.

obj. = object.
 obs. = observation.
 op. = opus, opera.
 op. cit. = opere citato.
 orig. = original, originally.
 O.T. = Old Testament.

P = Priestly Code.
 p., pp. = page, pages.
 Par. = Paralipomenon (Chron-
 icles).

parall. = parallel, parallelism.
 paraphr. = paraphrase.
 partic. = participle.
 pass. = passive.
 perf. = perfect (tense).
 pers. = person.
 Pesh. = Peshitta (Syriac) Version.
 Pet. = Epistle of St Peter.
 P.G. = Patrologia Graeca of Migne.
 P.L. = Patrologia Latina of Migne.
 plur. = plural number.
 Praef. = Preface.
 prep. = preposition.
 prob. = probably.
 Prov. = Book of Proverbs.
 Ps., Pss. = Psalm, Psalms.
 Psalt. = Psalter.

Qr. = Qere.

R = Psalterium Veronense.
 R. B. = Revue Biblique.

rel. = relative pronoun.
 Rom. = Epistle to the Romans.
 R.V. = Revised Version.

Sam. = Book of Samuel.
 sing. = singular number.
 Soph. = Prophecy of Sophonias
 (Zephaniah).
 sq., sqq. = following (verses or
 pages).
 St = Saint.
 St Jer. = St Jerome's Hebrew
 Psalter.
 subj. = subject.
 subst. = substantive.
 Sym. = Symmachus.

T = Psalterium Turicense.
 t. = tome.
 Targ. = Targum.
 Theod. = Theodotion.
 Thes. = Epistle to the Thessa-
 lonians.
 Tim. = Epistle to Timothy.
 Tit. = Epistle to Titus.
 Tr. = Translation.
 trans. = transitive.

U = Fragmenta papyracea Lon-
 dinensia.

v., vv. = verse, verses.
 var. = variant, variation.
 vb. = verb.
 ver. vers. = version, versions.
 voc. = vocative.
 Vulg. = Vulgate.

Zach. = Zacharias (Zechariah).

Ⲛ = Codex Sinaiticus.

|| = parallel.

= equals, equivalent.

[] enclosing a *Hebrew* word in-
 dicates that the form within the
 brackets is not actually found.

A COMMENTARY ON THE PSALMS

PSALM LXX (HEB. 71).

TITLE

In the Massoretic Text and St Jerome's Hebrew Psalter there is no title. The Vulgate, however, borrows from the Septuagint: "(Psalmus) David, filiorum Jonadab, et priorum captivorum." The sons of Jonadab were the Rechabites (Jer. xxxv; 4 K. x 15, 23; 1 Par. ii 55). What connection they had with the Ps. cannot be determined. Perhaps it was their special hymn; or they may have added to the original Ps. In tone and choice of words, however, the Ps. seems to be Davidic (cp. vv. 1-3 with xxx 2-4, v. 3 with xvii 3; v. 6 with xxi 10, 11; v. 13 with xxxiv 4, 26; v. 12 with xxxix 14).

SUBJECT

It is generally said that this is a national Ps. describing Israel's plight and hope during the Exile. But the similarity between this and other Pss. that are certainly personal, and the presence of such expressions as "my youth," "my mother," "my old age," "I know no learning," with the first person employed throughout, do not give countenance to this view.

What the Psalmist had in immediate prospect may be uncertain, but he uses so many expressions that befit the suffering Servant, that we may justly regard him as a type of the Messiah. In a Messianic sense, therefore, we will interpret this Ps.

The sufferer seeks refuge in God, who has protected him from his mother's womb, and made him wonderful before men (vv. 1-7). He will always praise God: he begs that he may not be abandoned while enemies seek to seize him (vv. 8-11). He asks that his enemies may be brought to

shame; and he renews his praise of God (vv. 12-15b). Though never taught by men, but only by God, he will declare God's wonders to a generation to come (vv. 15c-19). God raises him from the dead: he sings further praise: his enemies are brought to shame (vv. 20-24).

VULGATE

1. In te Domine, speravi, non confundar in aeternum:
2. in iustitia tua libera me, et eripe me.
Inclina ad me aurem tuam,
et salva me.
3. Esto mihi in Deum protectorem, et in locum munitum:
ut salvum me facias,
Quoniam firmamentum meum,
et refugium meum es tu.
4. Deus meus, eripe me de manu peccatoris,
et de manu contra legem agentis et iniqui:
5. Quoniam tu es patientia mea, Domine:
Domine, spes mea a juventute mea.
6. In te confirmatus sum ex utero:
de ventre matris meae tu es protector meus.
In te cantatio mea semper:
7. tamquam prodigium factus sum multis:
et tu adjutor fortis.
8. Repleatur os meum laude, ut cantem gloriam tuam:
tota die magnitudinem tuam.
9. Ne projicias me in tempore senectutis:
cum defecerit virtus mea, ne derelinquas me.
10. Quia dixerunt inimici mei mihi:
et qui custodiebant animam meam, consilium fecerunt
in unum,
11. Dicentes: Deus dereliquit eum,
persequimini, et comprehendite eum:
quia non est qui eripiat.
12. Deus, ne elongeris a me:
Deus meus, in auxilium meum respice.
13. Confundantur, et deficiant detrahentes animae meae:
operiantur confusione, et pudore qui quaerunt mala
mihi.

14. Ego autem semper sperabo:
et adjiciam super omnem laudem tuam.
15. Os meum annuntiabit justitiam tuam:
tota die salutare tuum.
Quoniam non cognovi litteraturam,
16. introibo in potentias Domini:
Domine, memorabor justitiae tuae solius.
17. Deus, docuisti me a juventute mea:
et usque nunc pronuntiabo mirabilia tua.
18. Et usque in senectam et senium:
Deus, ne derelinquas me,
Donec annuntiem brachium tuum
generationi omni, quae ventura est:
19. Potentiam tuam, et justitiam tuam, Deus, usque in
altissima,
quae fecisti magnalia:
Deus, quis similis tibi?
20. Quantas ostendisti mihi tribulationes multas et malas:
et conversus vivificasti me:
et de abyssi terrae iterum reduxisti me:
21. Multiplicasti magnificentiam tuam:
et conversus consolatus es me.
22. Nam et ego confitebor tibi in vasis psalmi veritatem
tuam:
Deus, psallam tibi in cithara, Sanctus Israel.
23. Exsultabunt labia mea cum cantavero tibi:
et anima mea, quam redemisti.
24. Sed et lingua mea tota die meditabitur justitiam tuam:
cum confusi et reveriti fuerint, qui quaerunt mala mihi.

-
1. In thee, O Yahwè, I seek refuge:
Never let me be ashamed.
 2. In thy justice deliver me and rescue me:
Bow down thine ear unto me, and save me.
 3. Be thou for me a rock of protection,
A place of stronghold to save me.
For thou art my rampart and my stronghold.
 4. My God, rescue me from the hand of the wicked,
From the grip of the wrong-doer and the violent.

5. For thou, O Lord, art my hope,
Yahwè my trust from my youth.
6. Upon thee I found support from the womb:
From my mother's belly thou art my protector.
Of thee is my praise continually:
7. As a wonder I am become unto many,
Since thou art my strong refuge.
8. My mouth shall be filled with thy praise
(That I may sing of thy glory),
All day long thy splendour.
9. Cast me not away at the time of old age:
When my strength faileth, do not abandon me.
10. For mine enemies speak about me;
And they that watch for my soul take counsel together,
11. Saying: "God hath abandoned him:
Pursue and seize him,
For there is none to deliver [him]."
12. O God, be not far from me:
Hasten, O my God, to my help.
13. Let them be ashamed and humiliated
That are adversaries to my soul.
Let them be covered with reproach and humiliation
That seek my hurt.
14. But as for me I will hope continually,
And will add unto all thy praise.
15. My mouth shall recount thy justice,
All day long thy salvation.

Though I know no learning,
16. I will enter into the mighty deeds of the Lord:
Yahwè, I will commemorate thy justice—thine alone.
17. O God, thou hast taught me from my youth;
And until now do I keep declaring thy wonders.
18. And even unto old age and grey hairs,
O God, do not abandon me:
Until I have declared thy strength to a generation,
Thy might to every one that is to come:
19. Thy justice also, O God, that [reacheth] unto the height.
What great things thou hast done!
O God, who is like unto thee!

20. Thou who hast caused me to see many and evil straits,
Dost again give life unto me,
And from the depths of the earth dost bring me up
again.
21. O multiply thy greatness,
And again console me !
22. So I will praise thee:
On the harp [I will declare] thy truth, O God:
On the lyre I will psalm to thee,
O Holy One of Israel.
23. My lips shall be jubilant when I psalm to thee,
And my soul, which thou hast redeemed.
24. My tongue also shall meditate all day on thy justice:
For they that sought my hurt are ashamed and re-
proached.

OBSERVATIONS

- v. 3. *Deum protectorem* : See obs. 31. 3. Here read קָמַעַן with LXX, Vulg., Sym., against M.T., St Jer. קָמַעַן (cp. 31. 3).
et in locum munitum : Omit *et* ; not in LXX B, A, M.T., St Jer., nor 31. 3. But with Vulg., LXX and 31. 3 read לְבֵית קְצוּדוֹת instead of M.T. לְבֵית קְצוּדוֹת = St Jer. *ut ingrediar jugiter ; praecepisti (ut salves me)*.
firmamentum = *fortitudo* in xxx (31) 4, where see obs.
refugium : Same Heb. word as read by LXX, Vulg. above and translated *munitum*. See obs. 18. 3.
- v. 4. *et* (1) : Not in LXX., M.T., St Jer.
manu (bis) : Not same Heb. words. Latter means lit. *palm*.
iniqui, as LXX. St Jer. *nocentis*. M.T. חוֹמֵי is prob. mistake for חוֹמֵם.
- v. 5. *patientia* : See obs. 9. 19.
Domine : *Domine* : Divide lines as LXX, Vulg., not as M.T., St Jer. Same remark v. 16 below. The first word is 'Adonay in M.T.; the second Yahweh. St Jer. has *Domine Deus* (al. *Deus Dominus*).
- v. 6. *confirmatus sum* : Rather *sustentatus sum*, St Jer.
protector meus, as St Jer.: LXX σκεπαστής, *shelterer*. M.T. גִּבּוֹר only found here. Prob. read גִּבּוֹר as in 22. 10.
cantatio—i.e., hymn of *praise*. St Jer. *laus*.
- v. 7. *adjutor fortis*, from LXX = מְחַסֵּה עוֹ (Buhl). M.T. מְחַסֵּי עוֹ,
St Jer. *spes mea fortissima*.
- v. 8. *laude* : M.T., St Jer. add *tua*.
ut cantem gloriam tuam is not in M.T., St Jer., Sym.; and in favour of the omission see v. 15. Nevertheless it is difficult

to account for insertion in LXX if not original. Further in third line here and second line of v. 15 it seems that a vb. is missing.

v. 10. *mihi*—i.e., *concerning me*.

custodiebant : Rather *observabant*, St Jer.

v. 12. *respice* : See obs. 40. 14.

v. 13. *et* (1), as LXX, St Jer., 35. 4. M.T. omits.

deficient, as LXX, Sym.; also St Jer. *consumantur* and M.T.

יָבִלָּן. But with Pesh, LXX R, 35. 4, 40. 15, 70. 3, read prob. יָבִלָּמוּ.

detrahentes : Rather *adversarii*, St Jer.

mala : Read *malum* with St Jer., M.T., 35. 4, 26, 40. 15, 70. 3.

v. 14. *laudem* : Sing. also LXX, M.T. St Jer., Aq., Sym. plur. The Heb. word is that translated *cantatio*, v. 6.

v. 15. *litteraturam* : St Jer. *litteraturas*; LXX B^{ab}, Σ γραμματίας (. . . τειας); also Pesh. All these read קְפָרוֹת instead of M.T. קְפָרוֹת = (R. V. and B.D.B.) *numbers*. Sym. has vb. ἐξαριθμησαι, (*I know not how*) *to number*. The Rom. Psalter obtains *negotiationes* from LXX B πραγματίας, where π is corruption of γ. Join verses as Vulg.

v. 16. *Domini* : *Domine*. See on v. 5 above.

v. 18. The LXX appears not to have read נָא = St Jer. *insuper*.

senium : Rather *canos*, St Jer.

brachium : Lit. from Heb. The arm is symbol of strength.

omni : In M.T. this does not belong to *generationi*, but is parallel to it; as St Jer. *cunctisque qui venturi sunt*. Then *Potentiam tuam* should be read at end of previous line, and governed by *annuntiem*. So also *justitiam* is governed by *annuntiem*. A full-stop should then be placed after *altissima*. Then *quae* becomes *Quanta*, St Jer.

v. 20. *Quantas*, as LXX Σ^c, ^a. But read *qui* with LXX B, M.T., St Jer.

mihi . . . *me* (bis): Read Qr. in M.T.

et (2): Omit; not in M.T., St Jer.

conversus : Heb. idiom for *again*. See also v. 21.

v. 21. *Multiplicasti* : The LXX and St Jer. seem to have read imperf. instead of M.T. jussive. For latter see Driver's *Tenses*, § 50 (γ) obs.

tuam, as LXX. M.T., Aq., Sym., St Jer. have *meam*. "Except in the Book of Esther the word for *greatness* is used of God's greatness or great deeds" (Kirkpatrick, p. 415).

et conversus : Buhl suggests that LXX, St Jer., Pesh. read וְתָשׁוּב instead of M.T. וְתָפַב.

v. 22. *et* : Omit; not in M.T., St Jer.

confitebor : See obs. 6. 6.

vasis : The Heb. word means *instruments*. It may be omitted in translation.

- v. 22. *psalmi* : Rather *psalterii*, St Jer. Heb. means *lute* or *harp*.
Deus : M.T., St Jer. add *meus* and read at end of previous line.
v. 23. *cantavero* is same Heb. as *psallam* (v. 22).
v. 24. *revertiti* : St Jer. *dehonestati*. Vb. means *reproach*.

NOTES

- 1-3. Taken from xxx 2-4.
6. From the time he was born of the Virgin Mary, the Servant was supported by Yahwè. See xxi 10-12 and note there. For the expression see Gal. i 15.
7. *a wonder*—through his miracles. The Hebrew word means also a *sign* or *portent*. Hence Agellius suggests a reference to the words of Simeon (Lk. ii 34).
9. How can the Servant say: *Cast me not away at the time of old age?* St Augustine answers by pointing to Rom. vi 6: “Vetus homo noster simul crucifixus est cum illo,” with the remark: “Si ibi erat vetus homo noster, senectus ibi erat, quia vetus, senectus” (P.L., t. 36, col. 882) Those who regard the Ps. as a national hymn point to Is. xlvii 4.
10. Cp. the words of the Sufferer in xxi 13, 14.
12. Cp. the cry of the Sufferer in xxi 12, xxxix 12.
13. Cp. xxxix 15 ff.
15. *I know no learning*. Christ received not the education of a scribe or Rabbi: hence his townsfolk wondered how he came by so much learning. They marvelled at one who had “never learned” (Jo. vii 15). His knowledge was from God (v. 17).
18. *old age and grey hairs*. The meaning is that God will be ever with him, and not like a parent whose care for his child ceases when the child grows up.
to every one that is to come. This he does, says St Augustine, through an indefectible Church.
20. After the Passion came the Resurrection.
22. *Holy One of Israel* is a common expression in Isaiah. It also occurs in Pss. lxxvii 41, lxxxviii 19.
24. *meditate*—here with the *tongue*. As the Hebrew minstrel meditated his thoughts found expression in song.

PSALM LXXI (HEB. 72)

TITLE

The Vulgate has: "Psalmus in Salomonem." The LXX omits "Psalmus." St Jerome has simply "Salomonis" as the Massoretic Text.

SUBJECT

This Ps. is literally Messianic. To this fact attest the titles in the Syriac Version and in the Targum, and also the unanimous interpretation of the Fathers. Among modern critics Cheyne pronounces in favour of the strict Messianic sense (i, p. 310). Some critics, however, reduce the Messianic content to verses 5-11, which they regard as interpolation. They argue that v. 12 would follow better after v. 4 than after v. 11. Against this Père Lagrange has pointed out that so much insistence is laid on help for the poor in verses 2-4 that the immediate sequence of v. 12 would make this insistence painful (*R. B.*, 1905, p. 45). Moreover, Messianism is found in vv. 3, 16, and v. 17, which lie outside the supposed interpolation.

The Messianic King is to come with justice and to pronounce judgement (vv. 1-2). Nature will rejoice at his Coming (v. 3): the oppressed shall obtain relief (v. 4). He shall abide for ever (v. 5); but his Coming shall be mysterious (v. 6). Justice and peace shall flourish during his reign: his dominion shall extend over the whole world—all kings shall pay worship to him (vv. 6-11). The afflicted shall be the object of his affection (vv. 12-14). Gold will be given unto him, and prayer will be made on his behalf: a wondrous growth of wheat shall signalise his reign (vv. 15-16). The Ps. concludes with an outburst of praise in honour of the Messiah and of Yahwè (vv. 17-19).

AUTHORSHIP

Internal evidence furnishes no clue to the author of this Ps. The style and phraseology, however, are not those found in Davidic Pss. From the title we may, with probability, connect the Ps. with the reign of Solomon; but the fact that the Greek translation has "unto (or, 'con-

cerning ") Solomon " seems to throw doubt on whether he was actually the author of the Ps. Concerning this Ps. St Jerome writes in his Commentary on Daniel, cap. xi (P.L., t. 25, col. 565): " Et hunc esse morem Scripturae sanctae, ut futurorum veritatem praemittat in typis, juxta illud, quod de Domino Salvatore in septuagesimo primo psalmo dicitur, qui praenotatur Salomonis, et omnia quae de eo dicuntur, Salomoni non valent convenire. Neque enim permansit ille ' cum sole et ante lunam generationis generationum ': neque dominatus est a mari usque ad mare, et a flumine usque ad terminos orbis terrarum, nec omnes gentes servierunt ei, neque ante solem permansit nomen ejus: nec benedictae sunt in ipso omnes tribus terrae, neque omnes gentes magnificaverunt eum. Ex parte autem et quasi in umbra et imagine veritatis in Salomone praemissa sunt, ut in Domino Salvatore perfectius implerentur."

VULGATE

2. Deus, judicium tuum regi da:
et justitiam tuam filio regis:
Judicare populum tuum in justitia,
et pauperes tuos in judicio.
3. Suscipient montes pacem populo:
et colles justitiam.
4. Judicabit pauperes populi,
et salvos faciet filios pauperum:
et humiliabit calumniatorem.
5. Et permanebit cum sole, et ante lunam,
in generatione et generationem.
6. Descendet sicut pluvia in vellus:
et sicut stillicidia stillantia super terram.
7. Orietur in diebus ejus justitia, et abundantia pacis:
donec auferatur luna.
8. Et dominabitur a mari usque ad mare:
et a flumine usque ad terminos orbis terrarum.
9. Coram illo procident Aethiopes:
et inimici ejus terram lingent,
10. Reges Tharsis, et insulae munera offerent:
reges Arabum et Saba dona adducent.

11. Et adorabunt eum omnes reges terrae:
omnes Gentes servient ei:
12. Quia liberabit pauperem a potente:
et pauperem, cui non erat adiutor.
13. Parcet pauperi et inopi:
et animas pauperum salvas faciet.
14. Ex usuris et iniquitate redimet animas eorum:
et honorabile nomen eorum coram illo.
15. Et vivet, et dabitur ei de auro Arabiae,
et adorabunt de ipso semper:
tota die benedicent ei.
16. Et erit firmamentum in terra in summis montium,
superextolletur super Libanum fructus ejus:
et florebunt de civitate sicut foenum terrae.
17. Sit nomen ejus benedictum in saecula:
ante solem permanet nomen ejus.
Et benedicentur in ipso omnes tribus terrae:
omnes Gentes magnificabunt eum.
18. Benedictus Dominus, Deus Israel,
qui facit mirabilia solus:
19. Et benedictum nomen majestatis ejus in aeternum:
et replebitur majestate ejus omnis terra: fiat, fiat.
20. Defecerunt laudes David, filii Jesse.

1. O God, give thy judgement to the King,
And thy justice to the Son of a King:
2. That he may judge thy people with justice,
And thine afflicted ones with judgement.
3. The mountains shall bear peace to the people,
And the hills justice.
4. He shall judge the afflicted of the people,
And save the children of the poor,
And crush the oppressor.
5. And he shall remain with the sun,
And as long as the moon,
Through generation of generations.

6. He shall come down like the rain upon the fleece,¹
Like showers dripping down to earth.
7. In his days justice shall bud forth,
And an abundance of peace,
Until the moon be no more.
8. And he shall have dominion from sea to sea,
And from the River unto the ends of the earth.
9. Before him the desert dwellers shall bow down;
And his enemies shall lick the dust.
10. Kings of Tharsis and of the Isles will bring gifts;
Kings of Sheba and Saba will offer presents.
11. Yea, all kings shall worship him:
All nations shall serve him.
12. For he will deliver the poor from the tyrant,
And the afflicted that hath no helper.
13. He will have compassion on the weak and the poor;
And the souls of the poor he will save.
14. From fraud and violence he will redeem their lives;
And their blood shall be precious in his sight.
15. And he shall live !
And to him shall be given of the gold of Sheba;
And men shall pray on his behalf continually,
All day long they shall bless him.
16. There shall be a stock of wheat on the earth,
On the hill-tops its fruit shall rise like Lebanon;²
And the people of the city shall flourish like grass of
the earth.
17. May his name be blessed for ever !
May his name remain as long as the sun !
In him shall all tribes of the earth be blessed,
All nations shall speak well of him.
18. Blessed be Yahwè, God of Israel,
Who alone doeth wonderful things !

¹ Or, perhaps, " mown grass."

² Or, possibly, " it shall rise (or ' rustle ') like Lebanon's fruit."

19. And blessed for ever be his glorious name:
And may the whole earth be full of his glory.
Amen. Amen !
20. The praise hymns of David son of Jesse are ended.

OBSERVATIONS

- v. 2. *judicium* : Sing. also LXX, St Jer., Pesh., Targ. M.T. plur. is against parallelism.
regi : The LXX has article, which insert in M.T.
Judicare, as LXX = לָרִיץ instead of imperf. in M.T., St Jer.
- v. 3. *Suscipiant* : Rather *Assument*, St Jer.
justitiam, as St Jer. Omit prep. in M.T., LXX B.
- v. 4. *pauperes* is not same Heb. as *pauperum*. The former means afflicted, and occurs in vv. 2, 12b; the latter means *poor*, and occurs in 12a, 13a where Vulg. *inopi* (Vulg. *pauperi* in this line is another word altogether), 13b.
humiliabit calumniatorem : The Heb. is more forcible; *will crush the oppressor*.
- v. 5. *Et permanebit* from LXX reading יִמְאֲרֵךְ which is correct against M.T. יִרְאֵהוּ = St Jer. *Et timebunt te* though supported by Sym. and Targ.
ante as Heb., but meaning rather *ultra*, St Jer. Also v. 17.
generatione et generationem : See obs. on 33. 11.
- v. 6. *vellus*, as St Jer., LXX. This is usual meaning of the Heb. word, but many moderns render here "mown grass." Certainly this gives better parallelism, but the only place where the word may have this meaning is Amos vii 1.
et, as LXX: not in M.T., St Jer.
stillantia : St Jer. *irrorantes*. With vers. read partic. instead of noun in M.T.
- v. 7. *justitia*, as St Jer., LXX, Pesh. reading צֶדֶק against M.T. צִדִּיק.
auferatur : Rather *non sit*, St Jer.
- v. 9. *Aethiopes* : So LXX, St Jer., Aq., Sym. M.T. צִיִּים is lit. *beasts of the desert*, the Ethiopian desert dwellers being considered as mere animals. It is generally stated that the orig. here is צֹרִים or צָרִי, thus "his adversaries" is parallel to "his enemies" in the next line. But this is not necessary: the Egyptian monuments speak of the *horious sha*—i.e., the desert-dwellers. See the inscription of Ouni (*Orientalia*, iii, p. 13).
terram : Rather *pulverem*, St Jer.
- v. 10. *Arabum* : St Jer. *Arabiae*. The Heb. is lit. *Sheba*.
dona : St Jer. *tributum*.
- v. 11. *terrae* : Omit; not in LXX B, A, St Jer., M.T.

- v. 12. *a potente* : So St Jer., LXX, Pesh. — i.e., מִשׁוֹעַ. M.T., Sym., Targ. have מִשְׁנֹעַ, when he crieth, prob. by assimilation to Job xxix 12.
- v. 14. *Ex usuris* : St Jer. *Ab usura*. See obs. 55. 12.
iniquitate : See obs. 11. 6.
animas : M.T., St Jer. sing.
nomen eorum, as LXX, Theod. = שְׁמָם. But St Jer., Aq., Sym., Pesh. have נֶמֶם, sanguis eorum. Macaulay suggests that LXX ὄνομα is a copyist's error for αἷμα.
- v. 15. *dabitur*, as LXX, St Jer. Prob. point M.T. יָתֵן.
Arabiae : See on v. 10. Here St Jer. *Saba*.
adorabunt is mistake for *orabunt* (cp. LXX, St Jer.).
- v. 16. *Et* : Omit; not in LXX, St Jer., M.T.
firmamentum = LXX στήριγμα. M.T. has פִּסְת־בַּר. Now instead of the first word (which is only found here and is quite dubious) the LXX evidently and correctly read מִטֶּה as in civ (105) 16. The expression there מִטֶּה-לֶחֶם, lit. *staff of bread*—i.e., *food supply*, occurs also Lev. xxvi 26; Ez. iv 16, v 16, xiv 13; the only difference in the Ps. is בָּר, *corn or wheat*, instead of לֶחֶם, *bread*. The LXX overlooked this word and hence it is omitted in Vulg., but St Jer. has *triticum*. For the former word St Jer. has *memorable* which is unintelligible.
- summis* : M.T., St Jer. sing. The Heb. means lit. *head*, so St Jer. *capite*. It is not easy to decide in which line *in summis montium* should be read.
- superextolletur*, as LXX and St Jer. *elevabitur*. Did these read יִנְשֹׂא instead of M.T. יִרְעַשׁ, *shake*, a vb. used of the earth, heavens and nations shaking or quaking, and here supposed to refer to the *rustle* of the corn? But Lebanon can hardly be said to "rustle." For a possible alternative rendering see the note in the text.
- super* : LXX ὑπὲρ; but M.T. כ = St Jer. *sicut*.
- v. 17. *benedictum*, as LXX. Insert בְּרִיךְ in M.T., St Jer.
permanet, as LXX and St Jer. *perseverabit*, prob. reading (as one Heb. MSS.) יָנוּן or יָדוּר. Lagrange (*R. B.*, 1905, p. 45) suggests the difficult יָדוּן of Gen. vi 3, but there prob. LXX and Vulg. read יָדוּר. In M.T. both יָנוּן and יָדוּר are dubious.
- omnes tribus terrae*, as LXX, which is necessary for rhythm and parall. Insert in M.T., St Jer.
- magnificabunt* : St Jer. *beatificabunt* is better. Heb. means call (him) happy or speak well (of him).
- v. 18. Omit אֱלֹהִים in M.T. : not in LXX, Vulg., Pesh.
- v. 19. *majestatis* : Rather *gloriae*, St Jer. Also next line.
- v. 20. *laudes* = LXX ὕμνοι = תְּהִלֹּת instead of M.T. תַּפְּלוֹת = St Jer. *orationes*.

NOTES

1. The *King* is the Messiah, as the Targum rightly declares. *The Son of a King* is likewise the Messiah, typified in Solomon, son of King David, inasmuch as the Messiah is *the Son of David* (cp. Mtt. xxii 42).

Enlightened by Christian teaching we know that the Messiah is also Son of God, who was the King of Israel and is King of Kings.

judgement and *justice* belong to the Godhead. Cp. Ps. lxxxviii 15 (of Yahwè); Is. ix 7, xi 3, 4 (of the Messianic son of David); Jo. v 22; Acts x 42 (of Jesus Christ as Judge); Jo. xvi 8-11 (of the Paraclete).

3. Nature participates in the Messianic blessedness (cp. Is. xxxii 15-20, lii 7; Ezec. xxxvi 8, etc.). The idea is peace and justice over the land.
5. The kingdom of the Messiah shall have no end (cp. lxxxviii 37, 38).
6. *like rain upon the fleece*. Thus the old versions render the Hebrew: many modern commentators, however, translate "like rain on mown grass" (see obs. above). If the former rendering is correct, the reference is to Gedeon's fleece (Ju. vi 37, 38), and the meaning is that the Messiah's coming shall be mysterious and silent. Thus he came, mysteriously and silently, from the womb of Mary (cp. Wis. xviii 15; Osee vi 3).
7. In his Kingdom (the Church) justice and peace shall hold sway until the last day, when the sun shall no longer give her light (cp. lxxxiv 11-14; Mtt. xxiv 29).
8. The Kingdom shall be Catholic—*i.e.*, universal (cp. ii 8 and Zach. ix 10).
from sea to sea—*i.e.*, over the entire world, which, as known to the Psalmist, stretched from the Mediterranean to the Indian Ocean. The *River* is the Euphrates.
9. See obs. above. In reading Divine Office we may recall the conversion of the "Ethiopian" (Acts viii 27). Cp. also Is. xlix 23.
10. *Tharsis*. See note on xlvii 8.

the Isles—probably those of the Mediterranean. This indicates the far West. The East is represented by Sheba

and Seba in Arabia (cp. Is. lx 6): "All they from Sheba shall come, bringing gold and frankincense."

11. Cp. Mtt. xxviii 19: "Going, therefore, teach ye all nations."
15. Vivat Christus et regnet! Precious gold shall be brought to his altar, where men shall pray for the extension of his Kingdom—thy Kingdom come—and of his honour and glory among souls. "Prayers for Holy Church, for the coming of God's Kingdom, for its peace and extension, are prayers *for Christ*" (McSwiney).
16. The Psalmist pictures peace and plenty in Messianic days, splendid harvests and agricultural prosperity. The Holy Spirit would have us see a more sublime harvest—that of the Eucharistic Bread, so abundant that no Christian soul need ever starve. See a similar Eucharistic significance in Is. iv 2. The Messianic *city* of God is the Church seated on a hill. Souls will flourish there more numerous than the grass of the fields.
17. Cp. Gen. xii 3, xviii 18, xxii 18, xxvi 4; Gal. iii 8.
18. Verses 18, 19 are a doxology and not a part of the original Ps.
19. *his glory*—i.e., the external manifestation on earth of God's power and majesty (cp. Is. vi 3).
20. This is an editorial note. Originally it must have stood at the end of a collection of Davidic Pss., and could hardly have been attached, in the first instance, to this Solomonic Ps. The fact that not all the Pss. that have preceded were "praise-hymns of David," and that Davidic Pss. will be found in Books III-IV, indicates that the Psalter was rearranged some time after this note was originally appended.

THE THIRD BOOK OF THE PSALTER

PSALM LXXII (HEB. 73)

TITLE

"A psalm of Asaph."

SUBJECT

The vexed question of the prosperity of the wicked in this life and the trials of the just. We have seen how Job, David, and the Qorahite psalmist each in turn meditated on this problem and what light they gained on the matter (I, pp. 297, 350). Now Asaph puts the difficulty to himself. The first verse is introductory, but based on the solution of the problem: God, indeed, is good to those that serve him with cleanness of heart. The poem then begins. The Psalmist nearly lost his faith by seeing the prosperity of sinners, their disregard for death, their freedom from anxieties (vv. 2-5). He enumerates the vices that spring from their prosperity, pride, violence, mockery, boastfulness, defiance of all authority (vv. 6-9). Seeing all this, the Psalmist's fellow men are tempted to wonder whether God really does regard what passes on earth (vv. 10-12). But he rejects the thought that his life of godliness and mortification has been to no purpose: that would make him a faithless Israelite (vv. 13-15). So he considers the matter more deeply, and finds the solution of the problem in the hereafter of the wicked. Awful ruin and rejection by God awaits them after death (vv. 16-20). So, at last, he sees how stupid he has been to envy the prosperity of sinners, and thereby almost to fall away from his Master who is to reward him with glory hereafter (vv. 21-24). Therefore God alone shall be his desire and happiness, even after his body has gone to corruption (vv. 25, 26). So he concludes: They that abandon God shall perish (v. 27): he must stay near unto God and proclaim his revelation publicly (vv. 28, 29).

It is obvious that the solution given in this Ps. is fundamentally the same as that taught by the Christian Church: *poena damni* and *poena sensus* await the wicked hereafter

(vv. 18-20): *visio beatifica* and *lumen gloriae* shall be granted to the just (vv. 23, 24). The sublime expressions in vv. 25, 26 recall the aspiration of St Paul: "I desire to be dissolved and to be with Christ." Those commentators who have imagined that the Psalmist dreamt of communion with God *only in this life* cannot have studied the text of the Ps. Briggs is quite right when he says: "The Psalmist finds the solution of the inconsistencies of this life in the final reward to the righteous after death" (II, p. 147).

VULGATE

1. Quam bonus Israel Deus,
his, qui recto sunt corde !
2. Mei autem pene moti sunt pedes:
pene effusi sunt gressus mei.
3. Quia zelavi super iniquos,
pacem peccatorum videns.
4. Quia non est respectus morti eorum:
et firmamentum in plaga eorum.
5. In labore hominum non sunt,
et cum hominibus non flagellabuntur:
6. Ideo tenuit eos superbia,
operti sunt iniquitate et impietate sua.
7. Prodiit quasi ex adipe iniquitas eorum:
transierunt in affectum cordis.
8. Cogitaverunt, et locuti sunt nequitiam:
iniquitatem in excelso locuti sunt.
9. Posuerunt in caelum os suum:
et lingua eorum transivit in terra.
10. Ideo convertetur populus meus hic;
et dies pleni invenientur in eis.
11. Et dixerunt: Quomodo scit Deus,
et si est scientia in excelso ?
12. Ecce ipsi peccatores, et abundantes in saeculo,
obtinuerunt divitias.
13. Et dixi: Ergo sine causa justificavi cor meum,
et lavi inter innocentes manus meas:
14. Et fui flagellatus tota die,
et castigatio mea in matutinis.

15. Si dicebam: Narrabo sic:
ecce nationem filiorum tuorum reprobavi.
16. Existimabam ut cognoscerem hoc,
labor est ante me:
17. Donec intrem in Sanctuarium Dei:
et intelligam in novissimis eorum.
18. Verumtamen propter dolos posuisti eis:
dejecisti eos dum allevarentur.
19. Quomodo facti sunt in desolationem, subito defecerunt:
perierunt propter iniquitatem suam.
20. Velut somnium surgentium, Domine,
in civitate tua imaginem ipsorum ad nihilum rediges.
21. Quia inflammatum est cor meum,
et renes mei commutati sunt:
22. et ego ad nihilum redactus sum, et nescivi.
23. Ut jumentum factus sum apud te:
et ego semper tecum.
24. Tenuisti manum dexteram meam:
et in voluntate tua deduxisti me,
et cum gloria suscepisti me.
25. Quid enim mihi est in caelo?
et a te quid volui super terram?
26. Defecit caro mea, et cor meum:
Deus cordis mei, et pars mea Deus in aeternum.
27. Quia ecce, qui elongant se a te, peribunt:
perdidisti omnes, qui fornicantur abs te.
28. Mihi autem adhaerere Deo bonum est:
ponere in Domino Deo spem meam:
29. Ut annuntiem omnes praedicationes tuas,
in portis filiae Sion.

-
1. Yea, God is good to Israel—
To the clean of heart.
 2. But as for me, my feet had well nigh gone,
My steps had all but slipped;
 3. Because I was envious at the boasters,
As I saw the peace of the wicked.
 4. For there is no anxiety about death for them,
And their bodies are fat: (?)

5. They have not the (usual) trouble of mankind,
Nor are they smitten as (other) men.
6. Consequently pride is their necklace,
Violence the garment that covereth them.
7. From (their) fatness their iniquity cometh forth,
As their hearts' desires overflow.
8. They jeer; and talk about evil:
Haughtily they talk of oppression:
9. They set their mouth in heaven;
And their tongue walketh throughout the earth.
10. So my people turn to them;
And abundant waters are drained by them. (?)
11. And they say: "How doth God know?"
And "Is there knowledge in the Most High?"
12. Lo, these are the wicked;
Yet, ever prosperous, they increase their wealth!"
13. [And I said]: "Yea, in vain have I kept my heart clean,
And washed my hands in innocency;
14. For every day have I been smitten,
And chastened every morning."
15. Had I said: "I will reckon it as such,"
Lo, I would have been faithless to the generation of thy
children.
16. But I devised how I might know this matter,
That was a trouble in mine eyes;
17. Until I penetrated into the mysteries of God,
And considered the hereafter of these (men).
18. Yea, in slippery places thou dost place them;
Thou dost cast them down to destruction.
19. How suddenly they come to desolation!
They come to an end consumed with terrors.
20. As a dream [is scorned] when one awaketh,
So thou, O Lord, in the city wilt scorn their image.
21. For my heart grew hot,
And my reins [became] a smoking fire,
22. And stupid and ignorant have I been;
I was like a beast towards thee.

23. But I will be always with thee:
Thou wilt take hold of my right hand:
24. Thou wilt guide me with thy counsel,
And hereafter take me into glory.
25. Whom have I in heaven ?
And having thee I delight in nothing on earth.
26. My flesh and my heart may come to an end,
[But] the Rock of my heart and my portion for ever is
God.
27. For, lo, those who go away from thee shall perish:
Thou destroyest all them that fornicate from thee.
28. So for me it is a good thing to be near unto God:
I make the Lord God my refuge,
29. That I may tell all thy messages,
At the gates of the daughter of Sion.

OBSERVATIONS

- v. 1. *Quam* : יָאֵ is best taken in affirmative sense, *Yea*.
Israel is dative. For plausible emendation of Heb. see Podeschard in *R. B.*, April, 1923, p. 241: also Boylan, ii 4.
recto, from LXX prob. reading יִשְׂרָאֵל (written after יִשְׂרָאֵל);
cp. 7. 11, 32. 11, 36. 11, etc. But M.T. קָרַי = St Jer.
mundo as 24. 4.
- v. 2. *pene* (bis): different words in M.T., LXX.
moti sunt, effusi sunt: Read Qr. in M.T.
- v. 3. *iniquos*: See obs. 5. 6 *injusti*.
- v. 4. *respectus*: LXX ἀνάμνησις. St Jer. has *recogitaverint* as Sym.
ἐννεμεμούντο. M.T. חַרְצוֹת = *bonds*, only elsewhere Is. lviii 6
"bonds of wickedness." Here prob. the LXX. read חַרְצִין,
decision, poignant concern: so perhaps Aq. δυσπείθειαι.
morti eorum: St Jer. *de morte sua*. Instead of M.T. לְמוֹתָם
prob. read לְמוֹ בְּמוֹת. The common emendation לְמוֹתָם
the second word being put into next line, is plausible,
but without any textual support.
- firmamentum*, as LXX. St Jer. has adj. *firma*; so Sym. But
in *Epis. ad Sabin.* (P.L., t. 22, col. 1196) Jer. has: *solida*
plaga (in *flagella eorum*). All these seem to read אֲבִיר,
stout, valiant, instead of M.T. בְּרִיא, *fat*. Latter is prob.
correct; but see next obs.
- in *plaga eorum*, as LXX. St Jer. *vestibula eorum* and Sym.
read אֲוִלָּמָם instead of M.T. אֲוִלָּם, which is only found

here, and is translated *body* or *belly* by B.D.B. "lit. *their front, prominent part*." Prob. this is correct; with Agell. we suppose that LXX read הָלִים, *their sickness*.

- v. 6. *tenuit*: The Heb. word means prob. "serve as a necklace" (B.D.B.). St Jer. *nutriti sunt* (*ad superbiam*) is inferior to Vulg. and supposes הַיִּנְקָמוֹ (Podechard).

operti sunt, etc. Here M.T. is preferable, reading (1) Qal 3rd pers. sing., (2) נִשִּׁית, *garment*, instead of LXX שֹׁר (Agell.), *havoc* (Vulg. *iniquitate*), (3) no conjunct. *et* as in LXX, Vulg. The Heb. word corresponding to *impietate* means *violence*, and is the subj. of the sentence. St Jer. has *circumdederunt iniquitatem sibi*; but in *Epis. ad Sabin.*: *circumdati sunt iniquitate et impietate sua*.

- v. 7. *quasi*: Omit; not in M.T., St Jer.

iniquitas eorum, as LXX = עֲוֹנוֹ, also Pesh. But M.T. עֵינָיו = Aq., Sym., St Jer. *oculi eorum*, which reading "is excluded by the parallelism, for it is out of harmony with the second verse. Moreover, the idea 'their eye protrudes from fatness' is in itself very debatable: the eye of a fat and puffed individual, instead of protruding, is rather sunken in the fat: cp. Job xv 27" (Podechard, *loc. cit.*, p. 242).

transierunt: The Heb. here means *overflow*.

in affectum: LXX εἰς διάθεσιν = שְׂכִיזוֹת preceded by בָּ (Podechard). But read מְשִׁכִּיזוֹת as M.T., and make it the subj. as St Jer. *cogitationes*.

- v. 8. *Cogitaverunt*: Read *Irriserunt* as St Jer., Sym., M.T.

nequitiam: The Heb. may mean *in an evil manner* (St Jer. *in malitia*) or *about evil things*. Divide lines as LXX, Vulg., St Jer.; not as M.T.

iniquitatem: See obs. 62. 11.

in excelso, as LXX. prob. reading prep. בָּ or לְ instead of M.T. מִ. What is meaning? St Jer. *de Excelso* and LXX. seem to suppose defiance of God (cp. Is. xxxvii 23; 4 K. xix 22); but prob. the Heb. means simply *haughtily*.

- v. 10. *convertetur*: Read Qr. in M.T., as versions.

meus, as LXX, Pesh. against M.T., St Jer. *ejus*.

hic, as Heb., prob. = *his*, St Jer. — *i.e.*, towards the sinners. For vain emendations of the text see Podechard, *loc. cit.*, p. 243.

dies, as LXX = יָמִי: M.T. מֵי, *waters*: St Jer. *quis* = מִי. It is difficult to decide between first and second.

pleni: St Jer. *plenus*. It seems best to regard מָלֵא as adv. *fully*.

invenientur, as LXX, Pesh., Sym. = יִמָּצְאוּ. St Jer. *invenietur* = יִמָּצֵא. M.T. has יִמָּצְאוּ, *are drained*. The line remains obscure. For attempts at reconstruction see Podechard, *ibid.*, pp. 243, 244, and Boylan, ii, p. 6.

- v. 12. *in saeculo*: עֹלָם here means *always, ever*.

- v. 12. *obtinuerunt* : Rather *multiplicaverunt*, St Jer.
- v. 13. *Et dixi*, as LXX. Not in M.T., St Jer.
justificavi : Rather *mundavi*, St Jer.
innocentes : See obs. 26. 6.
- v. 14. *tota die* " in the context must signify *each day* " (Podechard).
castigatio mea : St Jer. *inrepatio mea*. Render as vb.
in matutinis : The ל is distributive (Podechard).
- v. 15. *sic* : In M.T. read קְמוֹהֶּ or הִנֵּה הָיָה.
nationem is error for *generationem* as St Jer., LXX, M.T.
- v. 16. Begin with *Et* as St Jer., M.T.; but read waw consec.
ante me : Rather *in oculis meis*, St Jer., M.T.
- v. 17. *Sanctuarium* : Read plur. with St Jer., M.T. Translate *holy things*—i.e., *mysteries* or *secrets* (Sym. τὰ ἀγιάσματα). The idea of a material Temple (supported by Briggs, Bāthgen, Podechard and others) must be rejected as out of place in this Ps. where the writer is seeking a solution of a problem from deep mental consideration, and as unfavourable to the parallelism and against the plural form. (The passages quoted by Podechard to the contrary are not conclusive; and his contention that בּוֹא אֵל never has the sense of "penetrating by thought" is contradicted by the parall. אֶרְבִּינָה.)
et, as LXX. Not in M.T., St Jer.
novissimis—i.e., *latter end* as in Deut. xxxii 29.
- v. 18. *propter dolos* from LXX paraphr. Heb. = *in slippery places*; so St Jer. *in lubrico*.
dum alleverantur, from LXX reading infin. vb. נָשָׂא with prefix ב. Sym. and St Jer. *ad interitum* read מִשְׁאוֹת which is correct. M.T. מִשְׁנוֹאוֹת, *deceptions*, is improb.
- v. 19. *subito* : Connect with preceding as in M.T., St Jer.
propter iniquitatem suam, from LXX. St Jer. has *quasi non sint*, evidently reading another text. M.T. *from terrors* is best; but prob. the orig. was vb. בָּלָה, *wear out* (in Sheol), as in similar context 49. 15.
- v. 20. *surgentium* : Read sing. *evigilantis* as St Jer.: but with LXX, Vulg., St Jer., Sym. read מְהַקִּיץ instead of M.T. מְהַקִּיץ.
Domine : Read with next line as St Jer., M.T.
civitate : So LXX, Pesh., St Jer.; also the Heb. word; but most moderns regard this as contracted form of Hiph. infin. of עוֹר, *arouse*; so e.g. Briggs, "when thou rousest thyself." This may be right, but we prefer to follow the versions.
tua : So LXX and St Jer. Not M.T.
ad nihilum rediges : Rather *despicias* as in l 19.
- v. 21. *inflammatum est*=LXX ἐκαύθη prob. reading vb. חָמַם (cp. 39. 4) or possibly חָמַץ, *become red*. LXX B has ὑψώθη, *was cheered*. M.T. has יִתְחַמֵּץ, usually rendered *become sour*, but vb. only found elsewhere Ex. xii 34, 39; Osee vii 4 of *leavening bread*. St Jer. *contractum est*.

- v. 21. *commutati sunt* from LXX reading vb. שִׁנָּה, *change*. M.T. has אֶשְׁתַּחֲוֶה Hithpo. of שָׁנַן, *sharpen*. But Aq. and St Jer. correctly read אֵשׁ עֵשָׂן, *ignis fumigans*.
- v. 22. *ad nihilum redactus sum*: Did LXX read same vb. as in v. 20. or paraphrase here M.T. = St Jer. *insipiens*?
nescivi: Rather *nescius*, St Jer.
- v. 23. *jumentum*: In M.T. read בְּהֵמָה. Full-stop after *te*.
- v. 24. *et* (1): Omit; not in LXX B, M.T., St Jer.
voluntate: Translate *counsel*, as LXX, St Jer.
cum gloria: Read *postea in gloria*, St Jer.; or better, *in gloriam*. Prob. a prep. is missing from M.T.
- v. 25. *enim*: Omit as unnecessary.
a te: Rather *tecum*, St Jer.; or better, *having thee*—i.e., *possessing thee*.
quid volui super terram? There is no need for interrogation; instead read negative as St Jer., M.T. The Heb. may possibly mean *I have no pleasure to be on earth*, but perhaps *I have no pleasure in anything on earth* is preferable. St Jer. *tecum nolui in terra* is not sufficiently clear.
- v. 26. *Defecit*: In M.T. perf. of future certainty. St Jer. *Consumpta est* is better.
Deus: Heb. *Rock*; see obs. 18. 3. St Jer. *robur*.
- v. 28. *ponere*: Read *posui* with St Jer., M.T.
Deo (2), as St Jer. and LXX א, T: LXX B omits. M.T. has *Yahwè*.
- v. 29. *praedicationes tuas*: LXX αἰνέσεις σου = תְּהִלָּתֶיךָ (cp. 9. 15). M.T. has מַלְאכֵיךָ, *thy works*. But with Aq., St Jer. *annuntiationes tuas* read מַלְאכֵיךָ, *thy messages* (cp. Aggeus i 13).
in portis filiae Sion, though wanting in M.T., St Jer. and suspicious in LXX as borrowed from 9. 15, seems required, however, to complete couplet.

NOTES

1. This verse gives the conclusion at which the Psalmist arrives after considering the problem that is discussed in the Ps.
2. The prosperity of the wicked had almost inclined the Psalmist to turn from the path of righteousness.
4. He describes the freedom from care enjoyed by the wicked.
6. Pride is attached to them as a necklace: violence is as proper to them as their clothes.
7. From their gross hearts the iniquity there conceived overflows and comes forth from their mouths (cp. our

Lord's words in Mk. vii 20-23; Mtt. xii 34; also Pss. xvi 10, cxviii 70; Is. vi 10).

9. They speak blasphemy against God; and their unrestrained tongue spares no person on earth.
10. *my people*—faithful Israelites who, however, are attracted by the prosperity of the wicked.

And abundant waters, etc. The line is obscure and the sense not clear. Probably it means that the deluded people, seeing the prosperity of the wicked, imbibe false principles and are led to utter complaints (vv. 11, 12; cp. Job xv 16). Father Joseph Rickaby remarks: "It is said that few verses of the Bible have been more variously translated" (*Psalms Made Easy*, p. 64).

11. So these tempted souls are ready to speak like the wicked in Ps. ix 25, 32, 34.
13. Even the Psalmist was tempted to doubt the value of his upright and mortified life.

washed my hands in innocency—i.e., kept away from crime (see note on xxv 6).

15. *faithless to the generation of thy children*—i.e., faithless to the beliefs of the children of God from Abraham downwards (cp. Deut. xiv 1; Osee ii 1).
16. Clinging to the faith of the race of Israel, the Psalmist seeks a solution of the problem. He finds it in a consideration of the mystery of divine retribution (cp. Deut. xxxii 29).
18. The apparent happiness of the wicked is a delusion. They are on the broad and slippery road to damnation (Mtt. vii 13).
19. Death comes suddenly upon them, and with it awful terror.
20. The sense is obscure and the text doubtful. As it stands it seems to mean that the happiness of the wicked in this life is no more real than a happy scene in a dream. In the city of God, that is, where the just congregate after death, God will show how the happiness of the wicked was but a phantom. The same idea is in the kindred psalm (xxxviii 7).
21. Cp. the kindred Ps. xxxviii 4; also Ezech. iii 14.
22. He recognises that his temptation to envy the fortunes

- of the wicked (vv. 13, 14) was due to want of consideration of the higher things of God (v. 17); thereby he was as unintelligent and stupid as a beast.
23. The grand climax. God will never abandon the just man, but guiding him by his counsel in this life, will, after death, receive him into glory. The solution then is the same as in the similar passage Ps. xlviii 16; and as that given more in detail in Dan. xii 2, 3. Our Lord teaches the same truth in Mtt. xiii 41-43.
25. "It is clear that the Psalmist considers that he is to be 'taken' into heaven, since heaven is the dwelling-place of God and the just are to be there with him (vv. 24, 26 ff.)" (Podechard, *R. B.*, April, 1923, p. 248); cp. also xlviii 16, where the soul of the just is to be redeemed from the grasp of Sheol.
26. *My flesh and my heart* denote the mortal body.
my portion. Cp. xv 5, a Ps. which has affinity to this Ps. "Truly love of God so profound, so detached from every other object, so unique, is not expressed elsewhere in the Old Testament. Nevertheless, it does not reach the words of St Paul: τὸ ἀποθανεῖν κέρδος, 'to die is gain'" (Podechard, *loc. cit.*, p. 249).
27. *fornicate.* The alliance between God and Israel was regarded as a marriage (just as the Christian marriage is emblematic of the union between Christ and the Church, Ephes. v 32). Hence an Israelite who was faithless to the covenant was said to commit fornication (cp. Is. lvii 3; Osee ii 1-8).
29. See note on ix 15.

PSALM LXXIII (HEB. 74)

TITLE

"A maskil: of Asaph."

SUBJECT

Israel is in dire straits, for an enemy has desecrated the Temple and is bent on abolishing the religion of Yahwè altogether (vv. 3-9). God does not intervene: he seems to have cast off Israel (vv. 1, 10, 11). The Psalmist implores

him to repeat the assistance that he has so often given to Israel in the past (vv. 2, 12-17). Are not the opponents of Israel the opponents of God? Are not those who are afflicted the children of the Covenant? (vv. 18-21). The Ps. concludes with renewed appeal (vv. 22, 23).

OCCASION

While a number of non-Catholic commentators refer this Ps. to the time of the destruction of the Temple in 586 B.C., some Catholic writers, including Bellarmine, are of opinion that the Psalmist is writing of the persecution at the time of the Maccabees (170-165 B.C.). On the one hand, there are resemblances between the Ps. and writings that are concerned with the destruction of Jerusalem (*e.g.*, Lam. ii); but, on the other hand, the likeness to passages in 1 and 2 Mac. is more pronounced. It is, of course, not improbable that a Ps. written at the former period was re-edited at the latter: possibly verses 12-17 are older than the rest of the Ps. (cp. Ps. lxxviii under Date).

APPLICATION

The apparent retirement of God when the enemies of the Church are powerful.

VULGATE

1. Ut quid, Deus, repulisti in finem:
iratus est furor tuus super oves pascuae tuae?
2. Memor esto congregationis tuae,
quam possedisti ab initio.
Redemisti virgam haereditatis tuae:
mons Sion, in quo habitasti in eo.
3. Leva manus tuas in superbias eorum in finem:
quanta malignatus est inimicus in sancto!
4. Et gloriati sunt qui oderunt te:
in medio solemnitatis tuae.
Posuerunt signa sua, signa:
5. et non cognoverunt sicut in exitu super summum.
Quasi in silva lignorum securibus
6. exciderunt januas ejus in idipsum:
in securi et ascia dejecerunt eam.

7. Incenderunt igni Sanctuarium tuum:
in terra polluerunt tabernaculum nominis tui.
8. Dixerunt in corde suo cognatio eorum simul:
Quiescere faciamus omnes dies festos Dei a terra.
9. Signa nostra non vidimus, jam non est propheta:
et nos non cognoscet amplius.
10. Usquequo, Deus, improperebit inimicus:
irritat adversarius nomen tuum in finem ?
11. Ut quid avertis manum tuam et dexteram tuam,
de medio sinu tuo in finem ?
12. Deus autem Rex noster ante saecula:
operatus est salutem in medio terrae.
13. Tu confirmasti in virtute tua mare:
contribulasti capita draconum in aquis.
14. Tu confregisti capita draconis:
dedisti eum escam populis Aethiopum.
15. Tu dirupisti fontes, et torrentes:
tu siccasti fluvios Ethan.
16. Tuus est dies, et tua est nox:
tu fabricatus es auroram et solem.
17. Tu fecisti omnes terminos terrae:
aestatem et ver tu plasmasti ea.
18. Memor esto hujus, inimicus improperevit Domino:
et populus insipiens incitavit nomen tuum.
19. Ne tradas bestiis animas confitentes tibi,
et animas pauperum tuorum ne obliviscaris in finem.
20. Respice in testamentum tuum:
quia repleti sunt, qui obscurati sunt terrae domibus
iniquitatum.
21. Ne avertatur humilis factus confusus:
pauper et inops laudabunt nomen tuum.
22. Exsurge, Deus, judica causam tuam:
memor esto impropriorum tuorum,
eorum quae ab insipiente sunt tota die.
23. Ne obliviscaris voces inimicorum tuorum:
superbia eorum, qui te oderunt, ascendit semper.

-
1. O God, why hast thou cast [us] off for ever ?
[Why] doth thine anger fume against the sheep of thy
pasture ?

2. Remember thy congregation which thou acquired of old,
[Which] thou hast redeemed [to be] the tribe of thine inheritance,
[And] Mount Sion, whereon thou dost dwell.
3. Lift up thy hands for ever against the destruction:
All evil hath the enemy done in the sanctuary.
4. Thine adversaries have roared in the midst of thy festival!
They have set up their signs as signs,
Displayed over above the entrance. (?)
6. (As) axes in a thicket of trees
They have hewn down its doors together:
With hatchet and hammer they smash them down.
7. They have set thy sanctuary on fire;
They have defiled the dwelling-place of thy name to the ground.
8. They said in their hearts: "Let us suppress them altogether:
Let us make the festivals of God cease in the land." (?)
9. We see not our signs: there is no more any prophet;
And there is not anyone with us that knoweth how long. (?)
10. How long, O God, shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
11. Why dost thou draw away thy hand?
And thy right hand from thy bosom? (?) Sela. (?)
12. Yet thou, O God, art our King of old,
Working salvation in the midst of the earth.
13. Thou, by thy power, didst divide the sea:
Thou didst crush the heads of the dragons upon the waters.
14. Thou didst break the heads of Leviathan:
Thou gavest him as food to the beasts of the wilderness.
15. Thou didst cleave out a spring and a torrent:
Thou driedst up ever-flowing rivers.
16. Thine is the day, thine also the night:
Thou didst establish the moon and the sun.

17. Thou hast set all the earth's boundaries;
Summer and winter—thou didst form them.
18. Remember this, that an enemy hath reproached, O
Yahwè;
And that a foolish people hath blasphemed thy name.
19. Give not up to the wild beasts the soul that praiseth
thee:
Forget not the life of thine afflicted ones for ever.
20. Regard thy covenant:
For the dark places of the earth are full of dwellings
of violence.
21. Let not the oppressed turn back confounded:
Let the afflicted and poor praise thy name.
22. Arise, O God, plead thy cause!
Remember thy reproach from the fool all day long!
23. Forget not the voice of thine adversaries;
The roar of those that rise against thee ascendeth
continually.

OBSERVATIONS

- v. 1. *iratus est* is paraphr. of Heb. = St Jer. *fumabit.*
super oves : St Jer. *in gregem.*
- v. 2. *ab initio*—i.e., of old. Same Heb. v. 12 *ante saecula*. Omit
full-stop after *initio* and suppose a rel. before *Redemisti.*
mons Sion : St Jer. *montis Sion* makes it dependent on *Recordare*
(Vulg. *Memor esto*). Possibly a prep. (ב) or conjunct. (as
R.V.) is understood. Or we might write *montem* in apposition
to *virgam*, in which case the Heb. word would mean *sceptre*
and refer to Sion as the seat of government.
in eo : Omit as unnecessary with St Jer.
- v. 3. *manus*, as LXX; but M.T., St Jer., Sym. have *feet*. Possibly
LXX has toned down Heb.; but cp. 106. 26 and 3 K. xi 26.
St Jer. *Sublimitas pedum tuorum* gives no sense.
in superbias eorum, from LXX, prob. reading from noun מְשָׁבִיחַ.
M.T. מְשָׁבִיחַ which is only found elsewhere 73. 18, where
we have rejected it in favour of מְשָׁבִיחַ, which is prob.
correct here also. St Jer. *dissipata est* is unsatisfactory.
quanta malignatus est : Rather *omnia mala egit*, St Jer.
sancto : Rather *sanctuario*, St Jer.
- v. 4. *Et*, as LXX: not in M.T., St Jer., Aq., Sym.
gloriantur sunt : LXX ἐνεκαυχῆσθαι. Read *Fremuerunt* with
St Jer., M.T., Aq., Sym.
qui oderunt te is paraphr. of Heb. lit. *thine adversaries*

- v. 4. *solemnitatis tuae*—thy festival, as LXX, Pesh. This may be the meaning of מועד here and v. 8—viz., appointed season. Another meaning would be appointed place—i.e., the Temple; but the plur. in v. 8 indicates rather synagogues. Here Sym. has συναγωγῆς. St Jer. *pacti tui* is out of the question.
- v. 5. *et non cognoverunt*: This line remains obscure. Vulg. follows LXX א, R, T, but B omits *et non cognoverunt*. M.T. is word for word: he (or it) was known as one causing to come (or bringing) upwards. St Jer. has *manifesta in introitu desuper* which seems most probable. Instead of M.T. בְּהִבִּיֵּא he seems to have read בְּהִבִּיֵּא, prob. agreeing with LXX B εἰς τὴν εἰσοδον. Pesh., Aq., Sym., and Theod. seem to have read the same, but with prep. ב = ὡς instead of ב. If the negative of Vulg. could be accounted genuine and the vb. taken with *signa* we could obtain the good sense that the enemy placed their ensigns over the entrance of the Temple, and these were unintelligible (because foreign) to the Jews. The R.V. rendering: "They seemed as men that lifted up (axes)" is unsatisfactory. Calmet translates: "They have put their standards in thy Temple like the signs that are raised on the heights," and he quotes Is. xi 12, xiii 2, xviii 3, xxxiii 23; Jer. vi 1. He adds "C'étaient des signaux qu'on tirait au haut d'une espèce de mât planté sur une montagne, pour avertir les peuples de la campagne, de la venue de l'ennemi. Ce sens me paraît le meilleur." This deserves consideration, but rather forces the text.
- Quasi*, as LXX: not in M.T., St Jer., Sym.
- securibus*: Read nom. *securas*, as St Jer. Not same Heb. as for *securi*, v. 6, where St Jer. has *bipenne*.
- v. 6. *exciderunt*, as LXX, Pesh. rightly connecting with preceding and reading נִדְרְעִי instead of M.T., Kt. וְנִשְׁתָּה, Qr. וְנִשְׁתָּה = St Jer. *et nunc*.
- januas ejus*, as LXX, Pesh., Sym. = בְּתַהֲיָה against M.T. בְּתַהֲיָה = St Jer. *sculpturas ejus*.
- in idipsum*: Same Heb. for *simul*, v. 8. St Jer. *pariter*.
- eam*, as LXX, must be mistake for *eas*.
- v. 7. *tabernaculum*: Rather *habitaculum*, St Jer.
- v. 8. *cognatio eorum*, as LXX and St Jer. *posteri eorum* deriving from נֵין, offspring, but Pesh. and most moderns derive from נִיָּה, oppress, suppress.
- quiescere faciamus*, as LXX reading נִשְׁבִּית (Cheyne)? M.T. שָׂרְפוּ = St Jer. *incenderunt*. Briggs argues against latter on the ground that "it is improbable that burning, which has been mentioned v. 7, would reappear in v. 8"; and supposing that the text of LXX and Pesh. was not the same as M.T., suggests יִשְׁבְּחוּ. St Jer. in *Epis. ad Sun. et Fret.* supposes that LXX καταπαύσωμεν is corruption of κατακαύσωμεν. The difficulty is really with *dies festos* (see obs. v. 4, *solemni-*

tatis). If the meaning here is *synagogues*, then *burn down* is prob. the vb.: if the meaning is *festivals* (St Jer. here has *solemnitates*), then the vb. of LXX is the right one.

a, from LXX reading ט. Read כ with M.T., St Jer. *in*.

v. 9. *nos non cognoscet amplius*, from LXX reading אֲתָנִי instead of M.T. אֲתָנִי = St Jer. *nobiscum*, and עֹר instead of M.T. עֵר, and omitting מָה. While M.T. (= St Jer. *et non est nobiscum qui sciat usquequo*) is preferable, it may have been influenced by the opening words of v. 10.

v. 10. *inimicus . . . adversarius*: Rather *vice versa*, as in St Jer. *irritat*: Rather *blasphemabit*, St Jer.

v. 11. *et dexteram* should begin second line as in LXX.

sinu: Read Qr. in M.T.

in finem = LXX εἰς τέλος, apparently reading לְעֵצָה as at end of v. 10. M.T. בְּלֵה = St Jer. *consume* gives no clear sense. Possibly the orig. was סָלָה.

v. 12. *noster*, as LXX is better than M.T., St Jer. *meus*. No suffix in Pesh.

ante saecula: Rather *ab initio*, St Jer.

salutem, as LXX. M.T., St Jer. *salutes*.

v. 13. *confirmasti*: Sym., St Jer. *dissipasti* from פָּרַר, *break*; but better פָּרַר, *divide*.

contribulasti: Rather *contrivisti*, St Jer.

in: Heb. rather *upon*.

v. 14. *draconis* is not same word as v. 13. Here *Leviathan*, St Jer. M.T.

Aethiopum: See note below.

v. 15. *fontes, et torrentes*: Read sing. with M.T., St Jer.

Ethan translit. from Heb., which means *everlasting*. St Jer. *fortia*.

v. 16. *auroram et solem*, as LXX אֶרֶב, T, reading אֶרֶב instead of M.T.

מָאוֹר. LXX B has *sun and moon*, which should be the other way round. Theod. φῶς καὶ ἡλιος: but φῶς is the moon (cp. parall. and Gen. i 16). St Jer. *luminaria* should be sing.

v. 17. *ver*: Rather *hiemem*, St Jer.

v. 18. *Domino* as LXX, St Jer. Prob. *Domine* is better. Heb. admits both.

incitavit is same Heb. as *irritat*, v. 10; where see obs.

v. 19. *bestiis*, as LXX, St Jer. = לְחִיזָה instead of M.T. לְחִיזָה.

animas: Read sing. with LXX, St Jer., M.T.

confitentes tibi: Read sing. with LXX, Pesh., and תּוֹרֵךְ instead of M.T. תּוֹרֵךְ, *thy dove*, and St Jer. תּוֹרֵךְ, *eruditam lege tua*.

et: Omit; not in LXX, St Jer., M.T.

animas is not same word as previous line. Read *vitae* with St Jer., M.T.

- v. 20. *tuum*, as LXX: not in M.T., St Jer.
qui obscurati sunt from LXX referring to persons. Rather refer to places: St Jer. *tenebris terrae*.
iniquitatum: Heb. means *violence*.
- v. 21. *humilis*: Rather *confractus*, St Jer.
factus confusus, as M.T.: LXX, St Jer. have *et confusus*.
- v. 22. *improperiorum*: M.T., St Jer. sing.
eorum quae ab insipiente sunt: Read simply *ab insipiente*, St Jer.
- v. 23. *voces*: Read *vocis* with LXX, St Jer., M.T.
superbia, as LXX (cp. v. 3). Here M.T. פִּרְשֵׁי = St Jer. *sonitus*.
qui te oderunt is paraphr. of Heb., lit. *they that rise against thee*:
 St Jer. *adversariorum tuorum*.

NOTES

2. *redeemed*. Cp. Ex. xv 13.
4. Cp. 1 Mac. i 50.
7. The profanation of the Temple at the time of the Maccabees is described in 1 Mac. i 23, 39, 41, 57, ii 12. Belarmino comments on this verse: "This seems to be the only passage forbidding the application of this Ps. to the persecution of Antiochus, which, however, in my opinion, can be explained in accordance with it. For though the entire Temple was burnt and razed to the ground by Nabuchodonozor and by Titus, and was not burnt by Antiochus, yet the gates of the Temple were burnt by him. So we read in 1 Mac. iv (38): 'And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest or on the mountains, and the chambers joining to the Temple thrown down.'"
8. For the suppression of the Festivals see 1 Mac. i 48.
9. The absence of prophets during the Maccabean troubles is indicated in 1 Mac. iv 46, xiv 41.
11. God's hand is no longer raised to protect his people (cp. Lam. ii 3). The text of the second line is doubtful. As given in our translation, we may understand it to mean that God no longer bestows favours on Israel. "What is most precious is kept in the bosom; hence one puts one's hand to the bosom to take from there gifts that are to be bestowed on others. Consequently when

one draws away the hand from the bosom it is a sign that no further favours are forthcoming " (Calmet).

12. The reference is chiefly to the time of the Exodus (cp. Ex. viii 22, xv 18).

13. Ex. xiv 21. The *dragons* are the chiefs of the Egyptian army (cp. Is. li 9; Ezech. xxix 3, xxxii 2). The Psalmist appears to picture them as struggling in the Red Sea, their heads above the water.

14. *Leviathan* is another name for Egypt (cp. Is. xxvii 1).

the beasts of the wilderness. Vulg. *populis Aethiopum*.

See obs. on *Aethiopes*, lxxi (72) 9. Here evidently the suggested correction "adversaries" can hardly stand. Yet the meaning cannot be that God gave the Egyptians as food to the people of the wilderness. It is generally supposed that the Hebrew word for *Aethiopum* signifies some wild animal (see Vulg. in Is. xiii 21, xxxiv 14; Jer. 1 39), but a difficulty remains with the word *people* (*populis*). Probably this word should be taken in the sense of *inhabitants* (cp. Prov. xxx 25, 26). The meaning will then be that the Egyptian corpses became the food of the wild beasts inhabiting the wilderness. Calmet quotes Eusebius, Athanasius, de Muis, and others holding this interpretation, but himself seems to favour the explanation that the dead Egyptians, thrown up on the shores of the Red Sea, were despoiled by the native inhabitants of the wilderness. In this case we suppose that the Psalmist continues the figure: the Leviathan became the food of the dwellers by the sea—*i.e.*, Egyptians were despoiled by these dwellers.

15. Ex. xvii 6; Nu. xx 8. Also Jos. iii 13-16, iv 23.

18. We return to Maccabean history. The *enemy* is Antiochus and the *foolish people* his associates (cp. Deut. xxxii 21).

20. *thy covenant.* See Gen. ix 9, xvii 2; Ex. xxiv 8; 2 K. vii, etc.

22. *the fool* is probably Antiochus Epiphanes, called by the Jews "Epiphanes" or "madman."

PSALM LXXIV (HEB. 75)

TITLE

“For the musical director (?): do not destroy (see I, p. 20): a psalm: of Asaph: a song.” The Vulgate reads *corrumpas* instead of the usual *disperdas* (lvi, lvii, lviii).

SUBJECT

After an introductory act of thanksgiving (v. 2), God speaks, declaring that at an appointed time the earth shall be dissolved and its inhabitants judged (vv. 3, 4). Consequently the Psalmist utters a warning to the proud and presumptuous: on the day of Judgement they shall find no escape: the Judge will be God himself, who will exalt the humble and humiliate the proud, and make the wicked drink the dregs of the cup of divine wrath (vv. 5-9). The Psalmist resolves to praise God always (v. 10). In conclusion he quotes a divine sentence repeating under a metaphor what was said in v. 8—namely, that the just shall be exalted and the wicked brought low (v. 11).

DATE

Some Septuagintal manuscripts say that the Ps. was written “against the Assyrian.” This would put the date of the Ps. at the time of Ezechias. The connection between the prophecies of Isaiah which were written at the time of Sennacherib’s invasion and this Ps. lends favour to this date. However, nothing can be argued for certainty. The Ps. also has affinities with the Canticle of Anna (1 K. ii 1-10), but there is no necessity to suppose that the Psalmist had before him our first Book of Kings (Samuel). He may have known the Canticle from one of the sources of that Book; and both he and Anna may have borrowed from a common source.

VULGATE

2. Confitebimur tibi, Deus:
confitebimur, et invocabimus nomen tuum.
Narrabimus mirabilia tua:
3. cum accepero tempus, ego justias judicabo.

4. Liquefacta est terra, et omnes qui habitant in ea:
ego confirmavi columnas ejus.
 5. Dixi iniquis: Nolite inique agere:
et delinquentibus: Nolite exaltare cornu:
 6. Nolite extollere in altum cornu vestrum:
nolite loqui adversus Deum iniquitatem.
 7. Quia neque ab Oriente, neque ab Occidente,
neque a desertis montibus:
 8. quoniam Deus judex est.
Hunc humiliat, et hunc exaltat:
 9. quia calix in manu Domini
vini meri plenus misto.
Et inclinavit ex hoc in hoc:
verumtamen faex ejus non est exinanita:
bibent omnes peccatores terrae.
 10. Ego autem annuntiabo in saeculum:
cantabo Deo Jacob.
 11. Et omnia cornua peccatorum confringam:
et exaltabuntur cornua justi.
-

2. We give thanks unto thee, O God:
We give thanks, and we call upon thy name:
We recount thy wondrous deeds.
3. "When I reach an appointed time,
I will judge with equity.
4. The earth and the inhabitants thereof shall be melted
away,
[The earth] whose pillars I set firm." Sela.
5. I said to boasters: "Boast not;"
And to the wicked: "Lift not up the horn."
6. "Lift not up your horn on high:
Speak not arrogantly with neck (outstretched).
7. For neither from the east, nor from the west,
Nor yet from the mountainous wilderness [shall help
come];
8. For God is the Judge.
This one he shall humble, and that one he shall exalt.

9. For there is a cup in the hand of Yahwè,
Pure wine mingled to the full;
And from this he poureth out;
Howbeit its dregs are not drained:
[These] all the wicked of the earth shall drink.”
10. But as for me, I will declare for ever:
I will psalm to Jacob's God.
11. “ And all the horns of the wicked I will cut off:
But the horns of the just shall be exalted.”

OBSERVATIONS

- v. 2. *Confitebimur* : See obs. 6. 6.
invocabimus, as LXX, Pesh., reading vb. קָרָא followed by ב, instead of M.T. קָרוּב = St Jer. *juxta* which is clearly inferior.
Narrabimus, as LXX, Pesh., correctly reading 1st imperf. (?), against M.T. 3rd pers. plur. and St Jer. *narrabunt*.
- v. 3. *tempus* : The Heb. means an *appointed time*.
justitias, as Heb.; but translate as adv.
- v. 4. *confirmavi* = LXX. ἐστερέωσα הִבֵּיתִי, a vb. often used in like passages and hence preferable to M.T. הִבְנֵיתִי = St Jer. *appendi*.
- v. 5. *iniquis* : See obs. on *injusti*, 5. 6. So *inique agere*=boast, be insolent.
- v. 6. *nolite* (2): Supply אֶל in M.T.
adversum Deum, as LXX = בְּצִוֵּר, against the Rock (see obs. 18. 3). This may be correct; but St Jer., Pesh., M.T. have בְּצִוָּר, in cervice, with which cp. Job xv 26.
iniquitatem : See obs. 31. 19. St Jer. *veteri* is inexplicable.
- v. 7. *desertis* : Read sing. with Sym., St Jer. (*solitudine*), M.T.
- v. 9. *vini*: M.T., Sym., St Jer. prefix conjunct.
meri, as LXX, Aq., Sym., St Jer. (*meraco*), all reading מֶרַח as Deut. xxxii 14 instead of M.T. מֶמֶר, (that) foameth. Sym. reads nom. οἶνος ἀκρας, which seems best.
plenus misto : St Jer. is perhaps correct with *usque ad plenum mixtus*. Transpose accent in M.T.
inclinavit in sense of *pour out* ; so Heb.
ex hoc in hoc, as LXX, Pesh. = מִזֶּה אֶל-הַהוּא supposing two cups (Calmet). M.T., St Jer. have only מִזֶּה referring to the one cup of wine.
verumtamen : Here אָךְ seems to mean *but, howbeit*.
faex : St Jer. *faeces* = M.T.
non est exinanita, as LXX = לֹא יִמְצָו instead of M.T. יִמְצָו.
Prob. LXX and Vulg. rightly read neg. which, however, is wanting in M.T., Pesh., Sym., St Jer.: these read *all the wicked of the earth drain (them and) drink (them)*.

NOTES

3. *appointed time*—the day of Judgement (cp. Hab. ii 3; Acts xvii 31). See also Canticle of Anna (1 K. ii 10).
4. *melted away*. See St Peter's description of the end of the world (2 Pet. iii 10-12; also Lk. xxi 26). See also Canticle of Anna (1 K. ii 8).
5. *the horn*. See note on xvii 3.
7. An aposiopesis. We must supply something like "shall help come." The idea seems to be that no quarter of the earth will hide man from God when he comes as Judge (cp. cxxxviii 7-9).
8. Cp. Canticle of Anna (1 K. ii 7, 10).
9. For the cup of divine wrath see Is. li 17; Jer. xxv 15-33; Hab. ii 16. The exact meaning in the Ps. is not apparent. Boylan is probably right in his interpretation: "Though many sinners have drunk of the cup, it is not empty. The lees are reserved for the present enemies of Yahweh" (ii., p. 21).

PSALM LXXV (HEB. 76)

TITLE

"For the musical director (?): on stringed music: a psalm: of Asaph: a song." The Septuagint adds "against the Assyrian"; hence Vulgate: "ad Assyrios."

SUBJECT

Praise to the mighty God who dwells at Zion (vv. 2-3). He has destroyed a military power bent on the overthrow of Israel (vv. 4-7). Against his wrath no man can stand: the earth quakes when he comes to judge (vv. 8-10). All nations must pay homage to him, for he is Lord over all princes and kings (vv. 11-13). D'Eyragues well exclaims: "Ce chant de triomphe est magnifique."

DATE

Most commentators regard this Ps. as written after the overthrow of Sennacherib's army. The contents and the title in the Septuagint and Vulgate confirm this opinion.

APPLICATION

The final overthrow of the forces of evil at the Day of Judgement.

VULGATE

2. Notus in Judaea Deus:
in Israel magnum nomen ejus.
3. Et factus est in pace locus ejus:
et habitatio ejus in Sion.
4. Ibi confregit potentias arcuum,
scutum, gladium, et bellum.
5. Illuminans tu mirabiliter a montibus aeternis:
6. turbati sunt omnes insipientes corde.
Dormierunt somnum suum:
et nihil invenerunt omnes viri divitiarum in manibus
suis.
7. Ab increpatione tua, Deus Jacob,
dormitaverunt qui ascenderunt equos.
8. Tu terribilis es, et quis resistet tibi ?
ex tunc ira tua.
9. De caelo auditum fecisti judicium:
terra tremuit et quievit,
10. Cum exsurgeret in judicium Deus,
ut salvos faceret omnes mansuetos terrae.
11. Quoniam cogitatio hominis confitebitur tibi:
et reliquiae cogitationis diem festum agent tibi.
12. Vovete, et reddite Domino Deo vestro:
omnes, qui in circuitu ejus affertis munera.
13. Terribili et ei qui aufert spiritum principum,
terribili apud reges terrae.

-
2. In Juda is God known:
His name is great in Israel.
 3. In Salem also is his covert,
And his lair is in Sion.
 4. There hath he shattered the flashes from the bow,
Shield and sword and battalion ! Sela.
 5. Radiant art thou, magnificent, from the eternal
mountains !

6. All the stouthearted are prostrated !
They slept their sleep;
And none of the men of valour found [use in] their hands.
7. At thy rebuke, O God of Jacob,
Both chariot and horse fell into deep sleep.
8. Thou,—thou, art Terrible !
And who can stand before thee when once thou art angry ?
9. From heaven thou didst cause judgement to be heard:
The earth feared, and was still,
10. When God arose to judgement,
To save all the meek of the earth. Sela.
11. For the wrath of man shall give praise unto thee;
And the residue of wraths shall keep festival for thee.
12. Vow, and pay unto Yahwè your God:
Let all that are round about him bring presents
13. To the Terrible One who cuts off the spirit of princes,
The One that is Terrible to the kings of the earth.

OBSERVATIONS

- v. 2. *Judaea* should be *Juda* (cp. M.T.).
- v. 3. *pace* from LXX reading $\psi\lambda\mu$ instead of M.T. $\psi\lambda\mu$ = St Jer. *Salem*, as Aq., which is obviously correct (cp. parall. *Sion*).
locus : The word means *covert* or *lair*, and the word in the next line *habitalio* can mean *lair* or *dwelling-place*. The two words occur in Job xxxviii 40 where the reference is to the lair of lions. It would seem, therefore, that the Psalmist likens God to the Lion of Juda (cp. Is. xxxi 4). The LXX reading $\tau\acute{o}\pi\omicron\varsigma$ avoids the bold metaphor. St Jer. *tabernaculum* (cp. R.V.) reads יְהוָה .
- v. 4. *potentias* = LXX B $\kappa\rho\acute{\alpha}\tau\eta$ prob. paraphr. of M.T. lit. *flames*, but with sense of *swift* : hence St Jer. *volatilia* (cp. 78. 48).
arcuum, plur. as LXX : M.T., St Jer. sing.
gladium : St Jer., LXX, M.T. prefix conjunct.
bellum, prob. in concrete sense of *battalion*.
- v. 5. *Illuminans* = LXX $\phi\omega\tau\acute{\iota}\zeta\epsilon\iota\varsigma$ reading Hiph. partic. instead of M.T. Niph. Aq. and St Jer. *Lumen tu es* = קִיְאֹר . Some prefer to read אֲרִי , *Terrible*, with Theod. $\phi\omicron\beta\epsilon\rho\acute{o}\varsigma$ (cp. vv. 8, 13). But cp. Hab. iii 4.
mirabiliter : Adv. also LXX, St Jer. *magnifice* ; but better adj. as M.T., Theod.

- v. 5. *aeternis*, as LXX reading אֲנִי (cp. Deut. xxxiii 15) or עַד (Briggs; cp. Hab. iii 6). M.T. has (*mountains of*) *prey*, טָרֶף = Aq., St Jer. (*montibus*) *captivitatis*. Commentators who follow M.T. suppose that the figure of the Lion of Juda (v. 3) is continued, so that God, after destroying the invaders, is likened to a lion returning from the mountains where he has hunted his prey (cp. Is. xiv 25). But the metaphor seems to end with v. 3, and there is no idea of God issuing forth from Sion and returning there from the scene of slaughter. Rather the overthrow of Sennacherib's host was wrought by Yahwè's presence at Sion. We think, therefore, that while the reading in M.T. is deserving of consideration, that of the LXX seems preferable.
- v. 6. *turbati sunt*, as LXX and Pesh. perhaps reading vb. נִשְׁחָחוּ, *bow down* or *prostrate*, either Niph. or Hithpo. נִשְׁתַּחֲוּוּ (cp. M.T. with LXX in 42. 7). This seems better than M.T. אֶשְׁתַּחֲוֶה = St Jer. *spoliati sunt*, the final part of which is prob. a corruption of כָּל = LXX., Pesh, Vulg. *omnes*. *insipientes* = LXX ἀσύνετοι = בערי (cp. 49. 11), though Agell. suggests אֲבִירִי pointing to Is. xlvi 12 for same variant. But read אֲבִירִי with M.T. *stout* (of heart). St Jer. with Sym. has *superbi*.
- nihil* : Rather *non*, St Jer.
- divitiarum* gives one meaning of the Heb. word; but here evidently other meaning—viz., *strength*; so Sym. ἄνδρες οἱ ἰσχυροί. St Jer. gives a third meaning of the word—viz., *exercitus*.
- in manibus* : No prep. in M.T., St Jer., Sym., and accus. after *invenerunt*. The LXX has dative without prep. Read accus. The meaning is that they lost their strength for fighting (see *R. B.*, April, 1923, p. 189).
- v. 7. *dormitaverunt* : The Heb. implies a dead sleep or stupor (cp. Ju. iv 21). Hence St Jer. *consopitus est*. The plur. in Vulg., LXX against the sing. in M.T., Sym., St Jer. depends on the next reading.
- qui ascenderunt equos*, as LXX, Pesh., reading רֹכְבֵי סוּסִים instead of M.T. וְרֹכְבֵי נִסּוֹסִים = St Jer. *et currus et equus*; also Aq., Sym. As a chariot can hardly be said to fall asleep it is not improb. that LXX, etc., are correct; but cp. Ex. xv 1.
- v. 8. *resistet tibi* : Rather *stabit adversum te*, St Jer.
- ex tunc* : Translate *when once*. We must supply a vb.
- v. 9. *auditum fecisti* is better than St Jer. *annuntiabis*.
- tremuit* : Rather *timuit* as LXX, M.T. St Jer. *timens*.
- v. 10. *in iudicium* : Rather *ad iudicandum*, St Jer. Not same word as in v. 9.
- v. 11. *cogitatio* : LXX ἐνθυμιον, but rather θυμὸς as Sym., M.T., St Jer. *maeror* (al. *ira*). Similarly *cogitationis*.

v. 11. *et*, as LXX: not in M.T., St Jer.

diem festum agent tibi = LXX εορτάσεις σοι = תִּהְיוּ לְךָ or תִּהְיוּ לְךָ
instead of M.T. תִּהְיוּ לְךָ = St Jer. *accingeris*. The LXX is
more probable (cp. Zach. xiv 16).

v. 12. Divide as in LXX, Vulg., against M.T., St Jer.

affertis: Read *offerent* with St Jer., LXX, M.T. Omit full-stop
after *munera*.

v. 13. *Terribili*: Read מוֹרָא instead of M.T. מוֹרָא.

et: Omit; not in M.T., St Jer., Sym.

ei qui aufert, as LXX: St Jer. *auferenti* as Sym. Perhaps these
read vb. בָּצַע instead of M.T. בָּצַר, but meaning of both is
much the same.

NOTES

3. *Salem* was the old name of Jerusalem (Gen. xiv 18). God is likened to the Lion of Juda; see obs. above.
4. *There*. The overthrow of Sennacherib's army took place at some distance from the city. The force of *There* seems to be that the divine Presence at Jerusalem caused the destruction of the hostile army outside the walls.
the flashes from the bow—i.e., the swift-flying arrows.
5. *the eternal mountains*. See obs. above.
6. *their hands*. See obs. above.
7. *deep sleep—i.e.*, of death.
11. The meaning is not clear. *The wrath of man* seems to mean men that fight against the true God of Israel, and the *residue of wraths* to the last of pagan nations. The verse, therefore, has a Messianic sense—all nations even to the last of the Gentiles shall turn to worship the true God. The *festival* the Psalmist has in mind may be the Feast of Tabernacles.
12. *all that are round about him—i.e.*, nations that border on Juda. Saved from the Assyrian yoke by the overthrow of Sennacherib's host they are invited to bring tribute to the one true God (cp. lxvii 30; Is. xviii 7). Thus, again, the outlook is Messianic.

PSALM LXXVI (HEB. 77)

TITLE

“For the musical director (?): ‘al-yeduthun (see p. 18):
of Asaph: a psalm.”

SUBJECT

A soul in anguish cried unto God, sought him, called him to mind, but yet without consolation (vv. 2-4). During a disturbed and wakeful night the poor soul began to wonder whether God's mercy had come to an end (vv. 5-10). But meditation of divine wonders in the past, especially those commemorated in the Canticle of Moses (Ex. xv), brought relief and comfort to the soul (11-21).

The reference to prayer by night (vv. 3, 7) makes this Ps. suitable for Compline. It is assigned to Friday.

DATE

The evidence is too scanty for us to fix a date with any degree of probability.

APPLICATION

In times of spiritual aridity and desolation we do well to remember past favours received from God.

VULGATE

2. Voce mea ad Dominum clamavi:
voce mea ad Deum, et intendit mihi.
3. In die tribulationis meae Deum exquisivi,
manibus meis nocte contra eum:
et non sum deceptus.
Renuit consolari anima mea,
4. memor fui Dei, et delectatus sum,
et exercitatus sum: et defecit spiritus meus.
5. Anticipaverunt vigilias oculi mei:
turbatus sum, et non sum locutus.
6. Cogitavi dies antiquos:
et annos aeternos in mente habui.
7. Et meditatus sum nocte cum corde meo,
et exercitabar, et scopebam spiritum meum.
8. Numquid in aeternum projiciet Deus:
aut non apponet ut complacitior sit adhuc?
9. Aut in finem misericordiam suam abscindet,
a generatione in generationem?
10. Aut obliviscetur misereri Deus?
aut continebit in ira sua misericordias suas?

11. Et dixi: Nunc coepi:
haec mutatio dexteræ Excelsi.
12. Memor fui operum Domini:
quia memor ero ab initio mirabilium tuorum,
13. Et meditabor in omnibus operibus tuis:
et in adinventionibus tuis exercebor.
14. Deus, in sancto via tua:
quis Deus magnus sicut Deus noster ?
15. tu es Deus qui facis mirabilia.
Notam fecisti in populis virtutem tuam:
16. redemisti in brachio tuo populum tuum,
filios Jacob, et Joseph.
17. Viderunt te aquae, Deus, viderunt te aquae:
et timuerunt, et turbatae sunt abyssi.
18. Multitudo sonitus aquarum:
vocem dederunt nubes.
Etenim sagittae tuae transierunt:
19. vox tonitruï tui in rota.
Illuxerunt coruscationes tuae orbi terrae:
commota est, et contremuit terra.
20. In mari via tua, et semitae tuae in aquis multis:
et vestigia tua non cognoscentur,
21. Deduxisti sicut oves populum tuum,
in manu Moysi et Aaron.

-
2. With my voice I would keep crying unto God;
With my voice that he might give ear unto me.
 3. In the day of my distress I sought the Lord:
At night my hand was before him, without growing
numb (?)
My soul refused to be comforted:
 4. I would keep calling God to mind, yet was troubled:
I would keep musing, yet my spirit fainted away.
- Sela.
5. Mine eyes beheld the watches [of the night];
I was disturbed, and spoke not.
 6. I considered the days of old,
And called to mind the eternal years.
 7. And I meditated with my heart by night;
I mused, and searched out with my spirit.

8. "Will the Lord reject for ever?
And will he never more be favourable?
9. Hath his mercy ceased for ever?
Hath his word come to an end for generation and
generation?
10. Hath God forgotten to be merciful?
Hath he in anger closed up his compassions?" Sela.
11. Then I said: "Now have I begun.
This is a change [due] to the right hand of the Most
High.
12. I will commemorate the deeds of Yah;
For I will call to mind thy wonders of old.
13. And I will meditate on all thy works,
And muse on thy doings."
14. Thy way, O God, is in holiness:
Who is a great God like our God?
15. Thou art the God that doest wonders:
Thou hast made known thy strength among the peoples.
16. With thine arm thou hast redeemed thy people,
The sons of Jacob and Joseph. Sela.
17. The waters saw thee, O God,
The waters saw thee; they were in anguish.
The depths also were agitated.
18. The cloud-masses poured out water:
Clouds gave forth [thy] voice.
Thine arrows also went about.
19. The voice of thy thunder was in the whirlwind:
Thy lightnings illumined the world.
The earth trembled and quaked.
20. Thy way was in the sea,
And thy paths in many waters;
And thy footprints were not known.
21. Thou didst lead thy people like a flock,
By the hand of Moses and Aaron.

OBSERVATIONS

- v. 2. *Dominum*, as LXX: M.T., St Jer. *Deum*.
clamavi: M.T. prefixes conjunct., but this is not read by LXX, Pesh., Vulg., St Jer. The cohortative form of the vb. in M.T. is difficult: indeed, all the verbs in vv. 2-11 are in difficult form (see Driver's *Tenses*, § 52, note).
et may be final; but see note below.
- v. 3. *Deum*, as LXX. M.T. *Adonay* = St Jer. *Dominum*.
manibus should be subj.: also sing. as in M.T., St Jer.
contra eum, as LXX = נִגְדוּ (Agell.) instead of M.T. נִגְדָה, *pour out*, which might stand with Targ. עֲלֵי, but not with M.T., LXX, St Jer. where subj. is *hand(s)*. St Jer. *extenditur* stretches the meaning of the vb. too far.
sum deceptus: The LXX seems to have read vb. פָּתַח, *be simple*, then *be deceived* (Agell. quotes Jer. xx 7). M.T. reads vb. פִּוּג, *grow numb*; hence St Jer. *quiescit*. This is hardly satisfactory, but it is difficult to suggest an alternative: LXX does not seem very likely.
- v. 4. *delectatus sum* from LXX reading אִשְׁמַחַח (cp. 104. 34) instead of M.T. אִתְּמַחַח, *murmur*, but here rather *conturbabar*, St Jer. The preceding *et* is best translated by *yet*.
et (2): Omit; not in LXX, St Jer., M.T.
exercitatus sum, in the sense of *loquebar in memetipso* (St Jer.)—*i.e.*, *muse*. Same vb. 55. 18; also vv. 7, 13 below.
- v. 5. *Anticipaverunt*, as LXX prob. reading same vb. as M.T., though possibly a different vb. altogether (cp. 119. 148). The vb. in M.T. means *take hold of*, but is in 2nd pers. sing. against LXX, Vulg. 3rd pers. plur.; while St Jer. and Sym. have 1st pers. sing. *Prohibebam*. The LXX is most likely (cp. 119. 148).
vigilias, from LXX reading אִשְׁמְרוֹת (cp. 119. 148) instead of M.T. שְׁמְרוֹת which Targ. and most moderns render by *eyelids*. Aq. and Theod. agree with LXX. reading φυλακὰς. St Jer. has *suspectus*. Follow LXX (cp. 119. 148).
oculi mei, as M.T., St Jer., LXX R, T: LXX B has οἱ ἔχθροί μου. Whether it is the primary or secondary subj. of the vb. depends on the reading selected for *Anticipaverunt* above.
- v. 6. *et*, as LXX: not in M.T., St Jer.
in mente habui: Divide lines as Vulg., LXX, Pesh.; not as M.T., St Jer. Prob. read אִנְכַּר instead of M.T. אִנְכָּרָה.
- v. 7. *Et*, as LXX: not in M.T., St Jer.
et (2) is not in LXX, M.T., St Jer.
meditatus sum, as LXX, correctly reading הִגִּיתִי (cp. 63. 7, 143. 5) instead of M.T. נִגִּינָתִי, *my music* = St Jer. and Sym. *psalmorum meorum*.

- v. 7. *scopebam* : Vulg., Sym., St Jer. and some LXX copies rightly read 1st pers. against M.T., Aq., 3rd pers. The vb. means *search out* rather than *sweep*.
- v. 8. *Deus*, as LXX R, T; but LXX B *Dominus*, as St Jer. M.T. *Adonay*.
apponet : Hebrew idiom for *again*.
- v. 9. *in finem* = *for ever*.
abscindet : The vb. means *cease, come to an end* : St Jer. *complebit*. The subj. may be *misericordia* or indefinite. A part of a line is missing from Vulg., LXX B. St Jer. gives *consummabit verbum* as M.T. Queerly he writes to Sum. et Fret. : "Hoc quod in graeco sequens invenisse vos dicitis : 'consummavit verbum,' recte non habetur in Latino, quia in nullo habetur Interpretum " (P.L., t. 22, col. 854).
in (2) : Strictly *et* as St Jer., LXX, M.T.
- v. 11. *Nunc coepi*, from LXX reading נָחֲלֹתִי (נִחְלֹתִי) instead of M.T. חַלְלֹתִי, *my piercing wound*, as Sym., Theod., Pesh., Targ., Quinta. But Aq., St Jer. *imbecillitas mea* = חַלְלֹתִי, which Cheyne adopted in his first commentary, but altered in favour of LXX in his second work. Briggs also regards LXX and Vulg. as "most probable" (ii 177). But see Kroon (*Verbum Domini*, April, 1926, pp. 116, 117) and Zorell (*ibid.*, August, 1926, p. 236).
haec is at end of previous line in M.T., St Jer.; but LXX, Vulg. are probably right in reading with this line.
mutatio : All ancient versions derive from שָׁנָה, *change*, against moderns from שָׁנָה, *year*.
- v. 12. *ab initio* should be taken with *mirabilium* : so St Jer. (*reminiscens*) *antiqua mirabilia tua*. Read plur. noun against M.T. sing.
- v. 13. *operibus* : M.T., St Jer. sing.; other vers. plur.
- v. 14. *noster*, as LXX : not in M.T., St Jer.
- v. 15. *mirabilia* is sing. collect. in M.T. After it put colon, and full-stop after *tuam*.
- v. 16. *tuo*, as LXX, Pesh. : not in M.T., St Jer.
- v. 17. *et*, as LXX : not in M.T., St Jer.
timuerunt : Heb. is stronger *were in pain or anguish* ; St Jer. *parturierunt* (cp. Hab. iii 10).
- v. 18. *Multitudo sonitus aquarum*, as LXX, reading a different text from M.T., Pesh., St Jer. *excusserunt aquas nubila*. Hab. iii 10 is slightly different, but favours M.T., St Jer. against LXX.
transierunt : Rather *discurrebant*, St Jer.
- v. 19. *rota* may possibly be *rolling of thunder*, but more prob. *whirlwind*.
- v. 21. *oves* : Rather *gregem*, St Jer.

NOTES

2. *that he might*. If we translate strictly "*and he gave ear*" this opening verse sums up the Ps.—a cry for help and answer to the cry. So in v. 3, if the reading of Vulg. *et non sum deceptus* could be shown to be correct.

6. *eternal years*—*i.e.*, years of long ago.

9. *his word*—*i.e.*, his promise to befriend the afflicted.

11. *Now have I begun*—*i.e.*, to gain confidence again in God.

The *change*, therefore, is from despondency to hope. It is effected by meditation on the power of God ("the right hand of the Most High") in the past. Consequently the Psalmist uses the ancient name of God, *Yah* (Ex. xv 2), for the subject of his meditation is the Canticle of Moses (Ex. xv). Verse 14 of the Ps. is based on v. 11 of the Canticle; *doest wonders* in v. 15 is found in the same verse of the Canticle; verse 15b is a summary of verses 14-16 of the Canticle, and verse 16 is based on verse 13 of the Canticle.

16. "Joseph and Jacob his father are named, because the people of Israel consisted of thirteen tribes, eleven of which sprang from the eleven sons of Jacob, and two, Ephraim and Manasses, from the sons of Joseph," remarks Bellarmine. This is more probable than the contention of those who suppose that Joseph represents the Northern Kingdom, while Jacob is used for Israel in general. It is quite clear that the Psalmist's mind is fixed not on the political condition after the Schism, but on the nation as it existed at the time of the Exodus. In Egypt Joseph and his children were joined by Jacob and his children; hence the two names.

17. Based on the Canticle, vv. 8, 10.

18. *voice*—*i.e.*, the thunder (cp. Ps. xxviii 3 ff.). *Thine arrows* are flashes of lightning (cp. next verse).

19. *whirlwind*. See obs. above.

20. "Psaltes dicere videtur: invisibilis erat Deus, qui Israëlitas per Mare rubrum ducebat, sed tamen certus et indubius fuit effectus admirabilis providentiae eius; ita nunc quoque Dei praesentis vestigium nullum video, sed quin Deus me bene ducat, non dubito" (Zorell, *loc. cit.*, p. 237).

PSALM LXXVII (HEB. 78)

TITLE

“A maskil: of Asaph.”

SUBJECT

The history of Israel from the period of the Egyptian Bondage up to the reign of David. Emphasis is laid on the acts of infidelity towards God and the punishments that followed. The object of the poet is to inculcate unswerving loyalty to God.

DATE

The history ends with the appointment of David as king. There is no reference to the destruction of Jerusalem or the Babylonian Exile, both of which would have furnished splendid examples of punishment following national sin. The expression “Holy One of Israel” (v. 41) is characteristic of Isaiah. The Ps. is pre-exilic and was written probably by the same Asaph who composed lxxiv, lxxv, lxxvi.

APPLICATION

Rejection of God’s graces most certainly entails punishment.

CRITICISM

We venture to suggest that a study of this history of Israel written in pre-exilic times overthrows, itself alone, the modern critical view of Hebrew history as presented by scholars of the Graf-Wellhausen school. Some indications of this are given in the notes below.

VULGATE

1. Attendite, popule meus, legem meam:
incline aurem vestram in verba oris mei.
2. Aperiam in parabolis os meum:
loquar propositiones ab initio.
3. Quanta audivimus et cognovimus ea:
et patres nostri narraverunt nobis.
4. Non sunt occultata a filiis eorum,
in generatione altera.
Narrantes laudes Domini, et virtutes ejus,
et mirabilia ejus, quae fecit.

5. Et suscitavit testimonium in Jacob:
et legem posuit in Israel.
Quanta mandavit patribus nostris nota facere ea filiis suis:
6. ut cognoscat generatio altera.
Filii qui nascentur, et exsurgent,
et narrabunt filiis suis,
7. Ut ponant in Deo spem suam,
et non obliviscantur operum Dei:
et mandata ejus exquirant.
8. Ne fiant sicut patres eorum:
generatio prava et exasperans.
Generatio, quae non direxit cor suum:
et non est creditus cum Deo spiritus ejus.
9. Filii Ephrem intendentes et mittentes arcum:
conversi sunt in die belli.
10. Non custodierunt testamentum Dei:
et in lege ejus noluerunt ambulare.
11. Et obliti sunt benefactorum ejus,
et mirabilium ejus quae ostendit eis.
12. Coram patribus eorum fecit mirabilia in terra Aegypti,
in campo Taneos.
13. Interrupit mare, et perduxit eos:
et statuit aquas quasi in utre.
14. Et deduxit eos in nube diei:
et tota nocte in illuminatione ignis.
15. Interrupit petram in eremo;
et adaquavit eos velut in abyssu multa.
16. Et eduxit aquam de petra:
et deduxit tanquam flumina aquas.
17. Et apposuerunt adhuc peccare ei:
in iram excitaverunt Excelsum in inaquoso.
18. Et tentaverunt Deum in cordibus suis,
ut peterent escas animabus suis.
19. Et male locuti sunt de Deo:
dixerunt: Numquid poterit Deus parare mensam in
deserto?
20. Quoniam pecussit petram, et fluxerunt aquae,
et torrentes inundaverunt.
Numquid et panem poterit dare,
aut parare mensam populo suo?

21. Ideo audivit Dominus, et distulit:
et ignis accensus est in Jacob,
et ira ascendit in Israel:
22. Quia non crediderunt in Deo,
nec speraverunt in salutari ejus:
23. Et mandavit nubibus desuper,
et januas caeli aperuit.
24. Et pluit illis manna ad manducandum,
et panem caeli dedit eis.
25. Panem Angelorum manducavit homo,
cibaria misit eis in abundantia.
26. Transtulit Austrum de caelo:
et induxit in virtute sua Africum.
27. Et pluit super eos sicut pulverem carnes:
et sicut arenam maris volatilia pennata.
28. Et ceciderunt in medio castrorum eorum:
circa tabernacula eorum.
29. Et manducaverunt, et saturati sunt nimis,
et desiderium eorum attulit eis:
30. non sunt fraudati a desiderio suo.
Adhuc escae eorum erant in ore ipsorum:
31. et ira Dei ascendit super eos.
Et occidit pinques eorum,
Et electos Israel impedivit.
32. In omnibus his peccaverunt adhuc:
et non crediderunt in mirabilibus ejus.
33. Et defecerunt in vanitate dies eorum:
et anni eorum cum festinatione.
34. Cum occideret eos, quaerebant eum:
et revertebantur, et diluculo veniebant ad eum.
35. Et rememorati sunt quia Deus adjutor est eorum:
et Deus excelsus redemptor eorum est.
36. Et dilexerunt eum in ore suo,
et lingua sua mentiti sunt ei:
37. Cor autem eorum non erat rectum cum eo:
nec fideles habiti sunt in testamento ejus.
38. Ipse autem est misericors,
et propitius fiet peccatis eorum:
et non disperdet eos.
Et abundavit ut averteret iram suam:
et non accendit omnem iram suam:

39. Et recordatus est quia caro sunt:
spiritus vadens, et non rediens.
40. Quoties exacerbaverunt eum in deserto,
in iram concitaverunt eum in iniquo?
41. Et conversi sunt, et tentaverunt Deum:
et Sanctum Israel exacerbaverunt.
42. Non sunt recordati manus ejus,
die qua redemit eos de manu tribulantis,
43. Sicut posuit in Aegypto signa sua,
et prodigia sua in campo Taneos.
44. Et convertit in sanguinem flumina eorum,
et imbres eorum, ne biberent.
45. Misit in eos coenomyiam, et comedit eos:
et ranam, et disperdidit eos.
46. Et dedit aerugini fructus eorum,
et labores eorum locustae.
47. Et occidit in grandine vineas eorum,
et moros eorum in pruina.
48. Et tradidit grandini jumenta eorum:
et possessionem eorum igni.
49. Misit in eos iram indignationis suae:
indignationem, et iram, et tribulationem:
immissiones per angelos malos.
50. Viam fecit semitae irae suae,
non pepercit a morte animabus eorum:
et jumenta eorum in morte conclusit.
51. Et percussit omne primogenitum in terra Aegypti:
primitias omnis laboris eorum in tabernaculis Cham.
52. Et abstulit sicut oves populum suum:
et perduxit eos tanquam in deserto.
53. Et deduxit eos in spe, et non timuerunt:
et inimicos eorum operuit mare.
54. Et induxit eos in montem sanctificationis suae,
montem, quem acquisivit dextera ejus.
Et ejecit a facie eorum Gentes:
et sorte divisit eis terram in funiculo distributionis.
55. Et habitare fecit in tabernaculis eorum
tribus Israel.
56. Et tentaverunt, et exacerbaverunt Deum excelsum:
et testimonia ejus non custodierunt.

57. Et averterunt se, et non servaverunt pactum:
quemadmodum patres eorum, conversi sunt in arcum
pravum.
58. In iram concitaverunt eum in collibus suis:
et in sculptilibus suis ad aemulationem eum provo-
caverunt.
59. Audivit Deus, et sprexit:
et ad nihilum redegit valde Israel.
60. Et repulit tabernaculum Silo,
tabernaculum suum, ubi habitavit in hominibus.
61. Et tradidit in captivitatem virtutem eorum:
et pulchritudinem eorum in manus inimici.
62. Et conclusit in gladio populum suum:
et haereditatem suam sprexit.
63. Juvenes eorum comedit ignis:
et virgines eorum non sunt lamentatae.
64. Sacerdotes eorum in gladio ceciderunt:
et viduae eorum non plorabantur.
65. Et excitatus est tamquam dormiens Dominus,
tamquam potens crapulatus a vino.
66. Et percussit inimicos suos in posteriora:
opprobrium sempiternum dedit illis.
67. Et repulit tabernaculum Joseph:
et tribum Ephraim non elegit:
68. Sed elegit tribum Juda,
montem Sion quem dilexit.
69. Etaedificavit sicut unicornium sanctificium suum in terra,
quam fundavit in saecula.
70. Et elegit David, servum suum,
et sustulit eum de gregibus ovium:
de post foetantes accepit eum,
71. Pascere Jacob, servum suum,
et Israel, haereditatem suam:
72. Et pavit eos in innocentia cordis sui:
et in intellectibus manuum suarum deduxit eos.

-
1. "Give ear, O my people, to my law:
Incline your ear to the words of my mouth.
2. I will open my mouth in parables:
I will utter enigmas of old:"—

3. which we have heard and known,
And our fathers have recounted to us:
4. Things not concealed from their children
Of the succeeding generation:
Things that tell the praises of Yahwè, and his strength,
And his wonderful works that he did.
5. And he set up a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make these things¹ known to their
children;
6. So that the succeeding generation might know—
Children that are born to rise up,
And recount to their children:
7. That they might put their confidence in God,
And not forget the deeds of God,
But keep his commandments:
8. And might not be as their fathers,
A stubborn and rebellious generation:
A generation that set not its heart aright,
And whose spirit was not faithful to God.
9. The children of Ephraim—men that bent and shot
with the bow,
Turned back in the day of battle.
10. They kept not God's covenant,
And refused to walk in his Law.
11. And they forgot his doings,
And his wonderful works that he had shewed them.
12. Wonders did he in the sight of their fathers,
In the land of Egypt, in the field of Soan.
13. He divided the sea, and caused them to pass through;
And he made the waters to stand as a heap.
14. He led them by a cloud in the day-time,
And all the night by a light of fire.
15. He divided a rock in the wilderness,
And gave them drink as out of depths abundantly.
16. And he brought forth streams from a crag,
And caused waters to run down like rivers.

¹ Lit. "them."

17. Yet they went on still to sin against him,
Provoking the Most High in a place of drought.
18. And they tempted God in their hearts
By asking for food for their appetite.
19. And they spoke against God; they said:
“Is God able to prepare a table in the wilderness?”
20. Behold, he smote the rock, and waters gushed forth,
And streams overflowed.
Is he also able to give bread?
Can he prepare flesh for his people?”
21. Therefore Yahwè heard, and was enraged:
And fire was kindled against Jacob,
And anger also went up against Israel;
22. Because they believed not in God,
And trusted not in his salvation.
23. And he commanded the clouds above,
And opened the doors of heaven:
24. And he rained upon them manna to eat,
And gave them the wheat of heaven.
25. The bread of angels each did eat;
Provision in abundance he sent them.
26. He removed the east wind from the sky,
And by his power brought along the south wind.
27. And he rained flesh upon them as dust,
And winged fowl like as the sand of the sea:
28. And he let it fall in the midst of their camp,
Round about their tents.
29. And they ate, and were well filled;
And he brought to them their desire.
30. They were not deprived of their desire:
Their food was still in their mouths,
31. When¹ the anger of God went up against them,
And he slew the fattest of them,
And laid low the choicest of Israel.
32. For all this they went on sinning,
And did not believe in his wonderful works.
33. So¹ he brought their days to an end in vanity,
And their years in suddenness.

¹ Lit. “and.”

34. When he slew of them, then they sought him,
And turned, and quickly came to God;
35. And remembered that God was their help,
And God Most High their redeemer.
36. But they deceived him by their mouth,
And lied to him by their tongue.
37. And their heart was not right with him,
Nor were they faithful to his covenant.
38. But he, with compassion, forgiveth iniquity,
And he doth not destroy.
And many a time did he turn away his anger,
And did not stir up the whole of his wrath.
39. And he remembered that they were flesh;
A spirit passing away not to return.
40. How oft did they provoke him in the wilderness,
[And] grieved him in the desert !
41. Yea, again and again they tempted God,
And irritated the Holy One of Israel.
42. They did not remember his hand,
The day when he redeemed them from the adversary.
43. How he set his signs in Egypt,
And his prodigies in the field of Soan.
44. And he turned their rivers into blood;
And their streams, that they could not drink.
45. He sent among them a swarm of flies to devour them;
And frogs to destroy them.
46. He gave also their produce to the caterpillar;
And [the fruit of] their labour to the locust.
47. Moreover he killed their vines with hail,
And their sycamores with frost.
48. And he gave over their beasts to the hail,
And their herds to flames.
49. He sent among them the heat of his anger,
Fury, and indignation and distress,—
An incursion of angels of evil.
50. He levelled a path for his anger:
He spared not their souls from death,
And delivered over their cattle to pestilence.
51. And he smote all the firstborn in Egypt,
Every firstfruit of vigour in the tents of Cham.

52. And he led forth his people like sheep,
And guided them like a flock through the wilderness.
53. And he led them on in confidence, and they had no
dread:
But the sea covered their enemies.
54. And he brought them to his holy border,—
A mountain land that his right hand had acquired.
55. And he drove out nations before them,
And allotted them an inheritance by measurement,
And made the tribes of Israel dwell in their tents.
56. But they tempted, yea, they provoked God Most
High,
And kept not his testimonies;
57. But turned back, and were faithless like their fathers:
They recoiled like a treacherous bow.
58. And they roused him to anger by their high places,
And provoked his jealousy by their images.
59. God heard, and was enraged,
And rejected Israel altogether.
60. And he forsook the tabernacle of Silo,
The tent where he dwelt among men.
61. And he gave up their¹ strength into captivity,
And their¹ beauty into the adversary's hand.
62. And he delivered up his people to the sword,
And was enraged against his inheritance.
63. Fire devoured their young men;
And their virgins were not bemoaned.
64. Their priests fell by the sword;
And their widows were not bewailed.
65. Then the Lord awoke as one out of sleep,
Like a mighty man that had been overcome by wine.²
66. And he smote his enemies on the hinder parts:
He put them to a perpetual reproach.
67. And he rejected the tent of Joseph,
And chose not the tribe of Ephraim;
68. But chose the tribe of Juda,
Mount Sion which he loved.

¹ Or "his."

² Or: "(awakes) from wine."

69. And he built up his sanctuary like the heights,
Like the earth which he hath founded for ever.
70. And he chose David his servant,
And took him from the sheepfolds:
71. He brought him from following the milch-ewes,
To be shepherd over Jacob his people,
And Israel his inheritance.
72. And he shepherded them with integrity of heart;
And by the skill of his hands he guideth them.

OBSERVATIONS

- v. 2. *parabolis* : Plur. as LXX. M.T., St Jer. sing. Similarly *virtutes*, v. 4.
ab initio—i.e., of old (cp. 77. 12). Connect with *propositiones*.
- v. 3. *Quanta* : Read *quae* with St Jer., M.T. Similarly v. 5.
- v. 4. *occultata*, as LXX, St Jer. *abscondita*, reading correctly Niph. partic. instead of Piel imperf. 1st pers. plur. in M.T.
altera—i.e., *sequenti*, St Jer. Also v. 6.
Narrantes, as LXX, St Jer., is connected with *patres* (v. 3);
but perhaps *Narrantia* is better, agreeing with *occultata*.
Divide lines as Vulg., etc., not as M.T.
- v. 5. *Et*, as LXX, M.T.; not St Jer.
- v. 6. No full-stop after *altera*. Omit *et* (1): not in M.T., St Jer.
- v. 7. *exquirant* : Rather *custodiant*, St Jer.
- v. 9. *intendentes*, as LXX, St Jer., also in the two other places where vb. occurs—viz., 1 Par. xii 2; 2 Par. xvii 17. Moderns conjecture *armed*, *equipped*.
et, as LXX, St Jer.; not in M.T.
conversi sunt : Rather *terga verterunt*, St Jer.
- v. 11. *benefactorum* : Heb. lit. *doings*. St Jer. *commutationum*.
Taneos : The LXX word for Heb. *Soan*. Also v. 43.
- v. 13. *utre*, from LXX reading נֹאֲרָ : but read נָרָ as M.T. = St Jer. *acervum*.
- v. 14. *diei* : Rather *per diem*, St Jer.
- v. 15. *petram* : Sing. also LXX, St Jer.; M.T. plur. Different word in v. 16.
abyssus : M.T., St Jer. plur. *multa* is best taken adverbially.
- v. 16. *aquam* : Rather *vivos*, St Jer.
deduxit : Not same vb. as v. 14; St Jer. *elicuit*.
- v. 17. *in iram excitaverunt* : LXX παρακράσαν; St Jer. *ut provocarent*.
M.T. לְמַרְוֹת is Hiph. infin. construct. of מָרָה, *be disobedient*.
Cheyne proposes לְמַרְר, *embitter*, which is the strict sense of LXX. In vv. 40, 56 *exacerbaverunt* is same Heb. vb. as here.
- v. 18. *cordibus* : Plur. also LXX, St Jer. M.T. sing.
escas : Sing. in M.T., St Jer. (*cibum*). Also v. 30.

- v. 18. *animabus* : Sing. in M.T., St Jer. The word here means *appetite*.
- v. 19. *male locuti sunt de* : Read *locuti sunt contra*, as LXX, M.T., St Jer. (*loquentes contra*).
- v. 20. *Quoniam* : Read *Ecce* with St Jer., M.T.
mensam, as LXX, prob. due to v. 19. Read *carnem* with St Jer., M.T.
- v. 21. *distulit* : So St Jer. (al. *non distulit*), and LXX ἀνεβάλετο; “perhaps an attempt to translate a Heb. verb whose root meaning is ‘to pass by’ or ‘over,’ but which in the form used in the text means ‘to pour oneself forth in wrath’” (Macaulay-Brebner). Hence Douay “was angry.”
- v. 24. *panem* : Rather *triticum*, St Jer. Not same word as v. 25.
- v. 25. *Angelorum* gives the meaning of Heb., but lit. *fortium*, St Jer. So Aq., Theod., Quinta δυναστῶν (cp. Wisdom xvi 20).
- v. 26. *Translulit* : St Jer. *Abstulit*, which is correct if the idea is that God changed the wind and thereby brought the quails. Another meaning is *led forth*. The second line favours the former, especially if we read with Vulg., LXX, St Jer., Sym. *de*—i.e., נ instead of M.T. ב. Nu. xi 31 may favour the latter reading.
- Austrum* : Rather *Eurum*, St Jer., Sym., M.T.
- v. 28. *cecidervnt*, as St Jer., LXX reading Qal instead of M.T. Hiph. 3rd pers. sing.; subject God.
eorum (bis) as LXX is better than M.T., St Jer. *ejus*.
- v. 29. *attulit*, as St Jer., LXX. Prob. read perfect in M.T.: also vv. 45, 49, 50.
- v. 30. *sunt fraudati* : Rather LXX, St Jer. *indiguerunt*. The vb. in M.T. means lit. *be a stranger to*.
- v. 31. *electos*, as St Jer., LXX—i.e., בְּחִירֵי is better, by parall., than Sym., M.T. בְּחוּרֵי, *young men*.
impedivit : Rather *incurvavit*, St Jer.
- v. 33. *defecerunt*, as LXX; but M.T., St Jer., Aq., sing.; subject God.
cum festinatione : St Jer. *velociter*. Heb. means *terrifying suddenness*.
- v. 34. *diluculo veniebant* is lit. from Heb., but here means *come early*.
ad eum = אֵלָיו; but with LXX, M.T., St Jer. read אֵל, (*ad Deum*).
- v. 35. *adjutor*, from LXX reading עֲזָר instead of M.T., St Jer. צִוֵּר.
- v. 36. *dilexerunt*, as LXX in sense of *flatter*. Heb. vb. means *be simple*, then *entice*, then *deceive*. St Jer. queerly *lactaverunt*.
- v. 38. *et* (1), as LXX: not in M.T., St Jer., Sym. Similarly *eorum* and *eos*.
peccatis : Rather *iniquitati*, St Jer.
abundavit is a Semitism. Translate *often*, *many a time*.
iram (bis)—different words. St Jer. *iram* . . . *furorem*.
- v. 40. *in iram concitaverunt* : Rather *afflixerunt*, St Jer.

- v. 41. *conversi sunt* : Semitism. Translate *again*.
exacerbaverunt is not same Heb. vb. as v. 40. St Jer. *conci-taverunt*.
- v. 42. *de manu* from LXX reading מִיָּד instead of M.T., St Jer. מִיָּד.
- v. 44. *imbres* : Rather *rivos*, St Jer.
- v. 45. *coenomyiam* is transliteration of LXX. The Heb. means *swarm of flies*.
et (bis) : י is here final; so St Jer. *ut*.
ranam : Sing. collect. as M.T. St Jer. *ranas*.
- v. 46. *aerugini* : The Heb. means a kind of locust, prob. *caterpillar*.
 St Jer. *bruchio*, after Aq.
labores : LXX, Sym. also plur. M.T., St Jer. sing. Also *vineas*, v. 47 (but here St Jer. plur.).
- v. 47. *Et* is not in LXX, M.T.; but in latter a waw consec. before imperf. would be better.
moros—i.e., *sycomoros*, St Jer., LXX, Sym.
- v. 48. *possessionem eorum*, from LXX reading מְגִינָהֶם instead of M.T. מְגִנָּהֶם = *jumenta*, St Jer. Latter correct by parall.
- v. 49. *iram (bis)* : not same word in Heb. Same remark for *indignationis (em)*.
immissiones : Read sing. with LXX, St Jer., M.T., Sym.
- v. 50. *Viam fecit* : The Heb. verb means *make level*. We might omit *semitae* altogether from Vulg.
animabus is sing. collect. in M.T., St Jer.
jumenta, as LXX, is right: see Ex. ix 3. Not "their life," R.V., A.V.
morte : Rather *pesti*, St Jer. Heb. דִּבְרַי, *pestilence*.
conclussit is one meaning of the Heb. verb; but Hiph., as here = *deliver up* : so St Jer. *tradidit*.
- v. 51. *laboris eorum* : Read אֹנִים instead of אֹנִים in M.T. (cp. 105. 36). Also read כָּל־ here (Vulg. *omnis*) as in 105. 36.
- v. 54. *montem (1)* = LXX ὄρος, generally supposed to be mistaken for ὄρος = M.T. גְּבוּל, *border, territory*; but LXX prob. read גְּבֻעַת, *hill*, which is often || to הָר, as here; and may be the correct word here. St Jer., as M.T., *terminum*.
in funiculo—i.e., *by measuring-lines*.
distributionis : Vulg. has mistaken accus. plur. in LXX for genitive sing. With M.T., St Jer. read sing. accus. *hereditatem*. So *terram* is unnecessary gloss.
- v. 56. *exacerbaverunt* : See obs. v. 17 above.
- v. 57. *non servaverunt pactum* : Paraphr. of LXX = M.T. *act faithlessly*.
quemadmodum patres eorum belongs to preceding line, as M.T. LXX.
conversi sunt : Heb. Niph. is here reflexive *turn back* ; so *recoil*.
in = LXX. εἰς = ב. But read ב, as M.T., St Jer. *sicut* (cp. Osee vii 16).

- v. 58. M.T., LXX, St Jer. begin with conjunct.
In iram concitaverunt : Not same Heb. word as v. 40.
collibus : Heb. *Bamoth* tech. term for "high-places." St Jer.,
 as Aq., *excelsis*.
- v. 59. *sprevit* : Same Heb. word as *distulit* ; see obs. v. 21. Also
sprevit, v. 62.
ad nihilum redegit from LXX paraphr. Heb. = *projecit*, St Jer.
valde : קַיָּאֵר here = *altogether*.
- v. 60. *repulit* : Rather *reliquit*, St Jer.
tabernaculum (bis) : Different words: *tabernacle* . . . *tent*.
suum, as LXX. Not in M.T., St Jer.
ubi habitavit, as LXX, Theod., reading Qal instead of Piel in
 M.T., Sym., St Jer. *quod collocavit*.
- v. 61. *eorum* (bis) : LXX B has αὐτῶν in first case, and αὐτοῦ in
 second. א, R, T have αὐτῶν twice. M.T., St Jer. have twice
 sing. Same remark vv. 63, 64 (Sym. plur.).
- v. 62. *conclussit* : See on v. 50 above.
- v. 63. *sunt lamentatae*, as LXX, St Jer. *nemo luxit*, reading from
 ילל (prob. הִילִילוּ) instead of M.T., Aq., Sym., Theod.
 הוֹדָּלוּ, *are praised*.
- v. 64. *plorabantur*, as LXX, Pesh., St Jer. (non) *sunt fletae* = Niph.,
 instead of M.T., Sym. Qal.
- v. 65. *crapulatus a vino*, as LXX, St Jer. *post crapulam vini*, also
 Aq., all deriving from רָגַן, *overcome*, instead of from רָגַן,
shout, as Sym.
a vino may be *by wine*, or (Heb. ב) *from wine*—i.e. (awakes)
 from wine.
- v. 66. *in posteriora*, may be "backward" (R.V.); but "the hinder
 parts" (D.V.) is far more prob., as the reference is to 1 K. v 9.
- v. 69. *unicornium*, as LXX, St Jer. *monoceroton*, also Theod., Targ.,
 all reading רָאֲמִים or רָאֵם instead of M.T. רָמִים, *heights*,
 as Sym. τὰ ὑψηλὰ, Aq. (ὁμοίως) ὑψηλοῖς.
in begins next line, and should be *sicut*, as M.T., St Jer.—i.e.,
 ב, not כ.
- v. 70. *gregibus* : See obs. 50. 9.
de post is too literal. Read *sequentem* with St Jer.
- v. 71. *servum*, as LXX. Read *populum* with St Jer., M.T.
- v. 72. *pavit* : We can keep the Heb. *shepherd*.
intellectibus—a queer word. Heb. means *skilfulness*.

NOTES

2. Eusebius (P.G., t. 23, col. 902), St Augustine (P.L., t. 36, col. 983), the writer of the *Breviarium in Psalmos* (P.L., t. 26, col. 1107), Cassiodorus (P.L., t. 70, col. 555), and others, all consider that the opening verses of this Ps. are

spoken by God—*i.e.*, Asaph is recording a divine oracle. Asaph himself would hardly speak of “my people” and “my law.” The “law” here is probably “instruction,” rather than the Mosaic Law. If these words are a divine oracle, we can better understand how our Lord, by teaching “in parables,” is said to have “fulfilled” this Scripture (Mtt. xiii 34, 35).

3. Here certainly the Psalmist speaks of himself (cp. Ju. vi 13).
5. Cp. Ex. x 2, xii 26, 27, xiii 8, 14; Deut. iv 9, vi 20-25. Notice the value the Jews laid on patristic teaching. Their religion, like that of the Catholic Church to-day, was indeed the “Faith of our Fathers.”

The first two lines of this verse are gratuitously rejected by Briggs as a legalistic gloss. He remarks that the glossator is “doubtless referring to the legislation of the Pentateuch, using a term [‘testimony’] characteristic of P” (ii 182). But we shall see below that there is more of “P” in this Ps.—a Ps. that knows nothing of the Captivity and nothing of the destruction of the Temple, though the theme is concerned with God’s punishment on Israel! It is clear that the Ps. is pre-exilic; and if Briggs and others would put aside prejudice with regard to the composition of the Pentateuch, they would come to the conclusion that as the writer of the Ps. knows “P,” then “P” is pre-exilic.

8. *stubborn and rebellious*. Cp. Deut. xxi 18, 20, xxxii 5.
9. This defeat of the Ephraimites does not seem to be recorded explicitly elsewhere in the O.T. Agellius suggests that the reference may be to what we read in 1 Par. vii 21, 22: “And the men of Geth born in the land slew them [sons of Ephraim] because they came down to invade their possessions (or ‘carry off their cattle’). And their father Ephraim mourned many days, and his brethren came to comfort him.” Another interpretation, mentioned by Agellius, is that the reference is to the incident recorded in Nu. xiv 40-45, when some Israelites, against the command of God, attacked the Amalecites and Canaanites, and met with defeat. Father Rickaby in *Psalms Made Easy* refers to the defeat

of Jeroboam in 2 Par. xiii 15: but it would seem that the Psalmist has an earlier event in mind when Ephraim was defeated, not by Juda, but by pagan enemies.¹

12. *field of Soan*. Soan was the old name of Taneos (LXX, Vulg.). It was the capital of the district situated on the eastern bank of the Tanitic arm of the Nile. The expression "field of Soan" is found in Egyptian inscriptions (see Mallon, *Les Hébreux en Egypte*, *Orientalia*, iii, p. 105 note). "It was at Zoan that Ramses II, the Pharaoh of the Oppression, held his court, and it was 'in the field of Zoan' that the hand of Yahweh was lifted up against the oppressors. The Zoan where they had been in 'a house of bondage,' the Zoan from which they had escaped, was naturally the Zoan which had an interest for the descendants of Abraham" (Sayce, *Higher Criticism and the Monuments*, p. 191; see also Mallon, *loc. cit.*, pp. 138, 139).

13. *divided the sea*. Cp. Ex. xiv 16, attributed by Driver to P!

stand as a heap. Cp. Ex. xv 8.

14. Ex. xiii 21, 22, xiv 24.

15. Ex. xvii 6, where Moses strikes the "rock" (*sur*).

16. Nu. xx 8-11, where Moses strikes the "crag" (*sela'*).

This incident is ascribed by Driver to P!

17. Ex. xvi 3, xvii 2; Nu. xi 4, xiv 22; etc.

20. *bread . . . flesh*. Ex. xvi 8-12, attributed by Driver to P!

21. Cp. Nu. xi 1.

24. Ex. xvi 4; Ps. lxxvii 10.

25. *in abundance*, as in Ex. xvi 8, attributed to P. Yet Briggs tells us that this Ps. "was written under the influence of J, E, D, but not of P"!

bread of angels. Cp. Wisdom xvi 20.

26. Nu. xi 31.

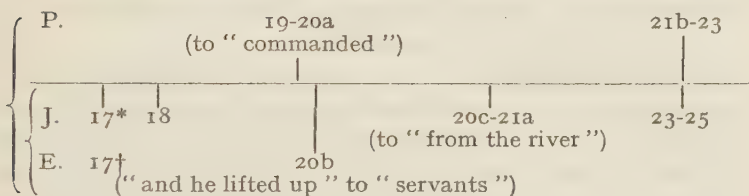
33. Nu. xiv 22, 23.

¹ Recently Fr. Zorell, S.J. suggests that *the children of Ephraim* are all the Israelites at the time of the Exodus and during the period of the Judges. They had entered Palestine under Josue the Ephraimite, and thereby the tribe of Ephraim obtained the hegemony (*Verbum Domini*, October, 1926, p. 289).

38. Cp. Ex. xxxiv 6, 7; Nu. xiv 18; Deut. iv 31.

42. *his hand*. Cp. Ex. iii 20. The *day* was the day of deliverance from Egypt.

44. The first plague (Ex. vii 17-24). The writer of this Ps., apparently, knew the narrative exactly as we read it in Exodus. Yet, according to modern critics, he had before him either three books, called J, E, D, or one book—a mutilated Hexateuch—known as JED. The following is Driver's scheme for the few verses of Exodus:



* "To I will smite," and from 'upon the waters,' etc. ('I' in the original context of J being Jehovah; cf. v. 25)."

† "From 'with' to 'hand,' the clause originally reading, 'And thou shalt smite with the rod that is in thine hand,' etc.; when the two texts were combined together, 'thine' was changed to 'mine,' as the verb 'I will smite,' now assigned to Moses as subject, required the first person" (*Literature of the Old Testament*, 9th edit., p. 24).

Much praise has been bestowed on modern university critics who have "discovered" the origin of the Hexateuch. Surely the Semitic "redactor" who put the pieces together was a scholar of more extraordinary ability!

45. The fourth and second plagues (Ex. viii 20-24, 1-15).

46. The eighth plague (Ex. x 12-20).

47. The seventh plague (Ex. ix 22-35).

48. The same plague—the "hail" and "fire" of Ex. ix 23, 24. One inferior Hebrew MS. and Symmachus read "pestilence" instead of "hail." If this reading is correct, the reference will be to the fifth plague (Ex. ix 3-7).

50. The sixth plague, boils on man and on beast (Ex. ix 8-15). Here Briggs has recourse to a glossator, who "is thinking of the pestilence of P" (ii, 188). The Ps. runs smoothly without any suggestion of a glossator: he is dragged in to suit the modern theory on the composition of the Pentateuch.

51. The tenth and last plague (Ex. xi, xii). The *firstfruit of vigour* is the first-born child (cp. Gen. xlix 3; Deut. xxi 17).
- Cham* was the ancestor of Misrayim—i.e., Egypt (cp. Gen. x 6).
53. *covered*, as in Ex. xv 10.
54. *his holy border*—i.e., the Promised Land (cp. Ex. xv 13, 17).
55. Jos. xxiii 4.
56. *testimonies*. As this is supposed to be a P word, Briggs again invokes the glossator.
57. Cp. Osee vii 16.
58. *high places*—where idolatrous worship was practised. Notice that the Psalmist regarded these “bamothe” as illegal. For the archaeology of these “bamothe” see Driver, *Modern Research as Illustrating the Bible*, pp. 60-67.
59. 1 K. (Sam.) iv.
60. *Silo*, north of Bethel in Ephraim. There the Tabernacle with the Ark was set up (cp. Ju. xviii 31; 1 K. i 3).
61. *strength . . . beauty*—expressions for the Ark (cp. 1 K. iv 11-21).
62. 1 K. iv 10.
63. *Fire*—probably the fire of war (cp. Nu. xxi 28).
their virgins were not bemoaned. Cp. Ju. xi 38-40.
64. *their widows were not bewailed*. The war left no opportunity for the customary consolations given to widows. The *priests* included Ophni and Phinees (1 K. iv 11).
66. *the hinder parts* of the Philistines were afflicted with boils (1 K. v 6, 9), so that they were glad to send back the Ark.
67. When the Ark returned it no longer found a place in Silo of Ephraim. Eventually it was brought to Jerusalem of Juda (2 K. vi).
69. Attributing this verse to a glossator, Briggs says: “It is difficult to understand how a late glossator could speak so extravagantly of a temple which had been ruined more than once, and at least once had been destroyed by fire and levelled to the ground; but doubtless he thought that the foundations were eternal” (ii, 191). But the fault is not in the Psalmist, but in the critic and his “glossator.” The simple fact is that not a gloss at

all, and that the Ps. was written, not "in the Persian period," but before the destruction of the Temple in the sixth century B.C.

70. 1 K. xvi 11-13; Pss. xvii 1, xxxv 1, lxxxviii 4, 21.

PSALM LXXVIII (HEB. 79)

TITLE

"A psalm: of Asaph."

SUBJECT

A lamentation over Jerusalem invaded by Gentiles, who have polluted the Temple, destroyed the city, slaughtered many of the inhabitants whose bodies lie unburied, and made Israel an object of scorn to neighbouring nations (vv. 1-4). All this has been allowed by God, who is angry with Israel. The Psalmist pleads that this anger may be turned from upon Israel, and poured out upon the pagans that know not God and are consuming his people (vv. 5-8). Again he appeals, urging the honour of God's name, lest the oppressors deny his existence (vv. 9-11). May they be thoroughly punished; for they are enemies not merely of Israel, but of God also, whose people praise him for ever! (vv. 12, 13).

DATE

The contents of the Ps. point to the sack of Jerusalem by Nabuchodonosor, or to the troubles in the Maccabean times. A comparison with Ps. lxxiii would favour the latter date. However, there are difficulties. 1 Mac. vii 16, 17 seems to quote vv. 2, 3 of the Ps. *as ancient Scripture*. Further, Jer. x 25 is almost word for word vv. 6, 7 of the Ps.; and though it is possible that the Psalmist is borrowing from the Prophet, yet the contrary is more likely. It is not at all improbable that this and kindred Pss. were written when Shashanq I (Sesac) of Egypt came against Jerusalem, polluted the Temple, and carried off treasure. We are told little of this invasion (3 K. xiv 25, 26; 2 Par. xii 2-9); but as the attacking army was immense (2 Par. xii 3), and the princes of Juda were terrified, we gather that it was severe.

VULGATE

1. Deus, venerunt Gentes in haereditatem tuam,
polluerunt templum sanctum tuum:
posuerunt Jerusalem in pomorum custodiam.
 2. Posuerunt morticina servorum tuorum, escas volatilibus caeli:
carnes sanctorum tuorum bestiis terrae.
 3. Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem:
et non erat qui sepeliret.
 4. Facti sumus opprobrium vicinis nostris:
subsannatio et illusio his, qui in circuitu nostro sunt.
 5. Usquequo, Domine, irasceris in finem:
accendetur velut ignis zelus tuus?
 6. Effunde iram tuam in Gentes, quae te non noverunt:
et in regna, quae nomen tuum non invocaverunt:
 7. Quia comederunt Jacob:
et locum ejus desolaverunt.
 8. Ne memineris iniquitatum nostrarum antiquarum,
cito anticipent nos misericordiae tuae:
quia pauperes facti sumus nimis.
 9. Adjuva nos, Deus, salutaris noster:
et propter gloriam nominis tui, Domine, libera nos:
et propitius esto peccatis nostris, propter nomen tuum:
 10. Ne forte dicant in gentibus: Ubi est Deus eorum?
et innotescat in nationibus coram oculis nostris.
Ultio sanguinis servorum tuorum, qui effusus est:
 11. introeat in conspectu tuo gemitus compeditorum.
Secundum magnitudinem brachii tui,
posside filios mortificatorum.
 12. Et redde vicinis nostris septuplum in sinu eorum:
improperium ipsorum, quod exprobraverunt tibi,
Domine.
 13. Nos autem populus tuus, et oves pascuae tuae,
confitebimur tibi in saeculum.
In generationem et generationem
annuntiabimus laudem tuam.
-

1. O God, the nations are come into thine inheritance;
They have polluted thy holy Temple;
They have made Jerusalem a heap of stones !
2. They have given the dead bodies of thy servants
As food to the birds of heaven,
The flesh of thy pious ones to the beasts of the earth.
3. They have shed their blood about Jerusalem like
water;
And there is no one to bury [them].
4. We are become a reproach to our neighbours,
Derision and mockery for those round about us !
5. How long, O Yahwè, wilt thou be angry for ever ?
Shall thy jealousy burn like fire ?
6. Pour out thy wrath upon the nations that know thee
not,
And upon the kingdoms that call not upon thy name.
7. For they have devoured Jacob,
And laid waste his habitation.
8. Remember not our former iniquities:
Quickly let thy compassions speedily come to meet us;
For we are brought very low !
9. Help us, O God, our Saviour !
For the glory of thy name deliver us !
And for thy name's sake be propitious towards our
sins !
10. Wherefore should the nations say: "Where is their
God !"
Let it be known among the nations before our eyes—
The vengeance for thy servants' blood that hath been
shed !
11. Let the groaning of bondmen come before thee:
According to the greatness of thine arm,
Preserve those condemned to death.¹
12. And render unto our neighbours sevenfold into their
bosom
Their reproach, wherewith they have reproached thee,
O Lord !

¹ Lit. "sons of death."

13. But we thy people and the sheep of thy pasture
Will give thee thanks for ever.

We will recount thy praise unto generation and
generation.

OBSERVATIONS

- v. 1. *in pomorum custodiam*, from LXX = *an orchard watch-tower* :
but M.T. = St Jer. *acervis lapidum*, as Aq.
- v. 2. *morticina, escas, volatilibus, carnes, bestiis*, are all sing. collect.
in M.T.
- v. 7. *comederunt*, as LXX, St Jer., Pesh.—i.e., אָכְלוּ against M.T.
בָּלָּ.
- v. 8. *antiquarum*, as LXX, rightly reading ראִשִּׁינִים as adj., not as
noun “forefathers” (R.V.): St. Jer. *veterum*.
pauperes facti sumus is paraphr. though LXX of Heb. = *we are*
low; St Jer. *attenuati sumus*.
- v. 9. *salutaris noster* : Better concrete as LXX σωτήρ.
Omit *et* (1) : not in LXX, St Jer., M.T. Also omit *Domine* : in
LXX, but not in Pesh., St Jer., M.T. Omit in M.T. waw
before *libera* ; and divide lines as in LXX, Vulg.
- v. 10. *Ne forte*, as LXX : but M.T. מָה־לָּ = St Jer. *Quare*.
in gentibus : Read *gentes* as subj. with St Jer., M.T., LXX
סָ, א, R, T.
Omit *et* : not in St Jer., M.T. The subject to *innotescat* is
ultio ; so no full-stop after *nostris*, but after *effusus est*.
- v. 11. *compeditorum* : M.T. sing. collect. Read colon instead of
full-stop in Vulg.
posside in sense of *preserve* : so Heb. *save over* ; and St. Jer.
relinque.
- v. 13. *confitebimur* : The Heb. word means both *give thanks* and
praise.

NOTES

1. *thine inheritance* : here the Holy Land, as Ex. xv 17;
Ps. lxxiii 2.
polluted thy Temple. This would suit 1 Mac. i 23-50;
Lam. i 10; or 3 K. xiv 25 (2 Par. xii 9).
Jerusalem a heap of stones. Cp. Jer. xxvi 18; Mich.
iii 12; 1 Mac. iii 45.
2. *The flesh*, etc., quoted 1 Mac. vii 17; cp. also 1 Mac.
i 39.
4. Cp. Ps. xliii 14, lxxix 7.
5. Cp. Ps. lxxxviii 47; also 2 Par. xii 5.

6. This verse and the next are in Jer. x 25. Cp. also 2 Par. xii 7.
9. *propitious towards our sins*. The Egyptian invasion was allowed by God because of the sins of his people (2 Par. xii 2).
- II. Prayer for the release of prisoners.
12. *sevenfold*—*i.e.*, completely. The number seven indicates completeness (cp. Gen. iv 15, 24; Prov. vi 31; Ps. xi 7).

PSALM LXXIX (HEB. 80)

TITLE

“For the musical director (?): ‘el-shoshannim ‘edhuth (see Intro., p. 19): of Asaph: a psalm.”

SUBJECT

An appeal to the Shepherd of Israel to come to the help of his flock oppressed by enemies (vv. 2-4). God has allowed these enemies to bring humiliations upon Israel: how long will he disregard prayers and tears? (vv. 5-8). He brought Israel out of Egypt, and planted it as a vine in the Promised Land, wherein it flourished splendidly (vv. 9-12). But now this vine is being trampled down and devoured by enemies likened to wild beasts (vv. 13, 14). So the Psalmist pleads that God may set up the vine again through “the son of man” (vv. 15-20). A refrain gradually and beautifully growing in intensity occupies verses 4, 8, (15), 20. Originally it may have been also after v. 12. Verse 18 is Messianic.

DATE

It seems fairly evident that this Ps. was written by the same hand and for the same occasion as Ps. lxxviii. But here, certainly, the Maccabean date is excluded. The Ark is still in existence (v. 2c). The Greek copies in the title refer the Ps. to the Assyrian invasion. The description of the Vine reflects Isaiah’s Vineyard (c. v.). It may be that the Ps. was written when the Assyrians were about to capture Jerusalem. But also the occasion may have been the Egyptian expedition under Shashanq (Sesac), c. 950 B.C. (3 K. xiv 25; 2 Par. xii).

APPLICATION

Prayer for the conversion of England: that the country devastated by the heresy of the sixteenth century may now return to the Good Shepherd (Jo. x), by submitting to his vicar-shepherd (Jo. xxi 15-17).

VULGATE

2. Qui regis Israel, intende:
qui deducis velut ovem Joseph.
Qui sedes super Cherubim,
3. manifestare corum Ephraim, Benjamin, et Manasse.
Excita potentiam tuam, et veni,
ut salvos facias nos.
4. Deus, converte nos:
et ostende faciem tuam, et salvi erimus.
5. Domine, Deus virtutum,
quousque irasceris super orationem servi tui ?
6. Cibabis nos pane lacrimarum:
et potum dabis nobis in lacrimis in mensura ?
7. Posuisti nos in contradictionem vicinis nostris:
et inimici nostri subsannaverunt nos.
8. Deus virtutum, converte nos:
et ostende faciem tuam, et salvi erimus.
9. Vineam de Aegypto transtulisti:
ejecisti Gentes, et plantasti eam.
10. Dux itineris fuisti in conspectu ejus:
plantasti radices ejus, et implevit terram.
11. Operuit montes umbra ejus:
et arbusta ejus cedros Dei.
12. Extendit palmites suos usque ad mare:
et usque ad flumen propagines ejus.
13. Ut quid destruxisti maceriam ejus:
et vindemiant eam omnes, qui praetergrediuntur
viam ?
14. Exterminavit eam aper de silva:
et singularis ferus depastus est eam.
15. Deus virtutum, convertere:
respice de caelo, et vide, et visita vineam istam.
16. Et perface eam, quam plantavit dextera tua:
et super filium hominis, quem confirmasti tibi.

17. Incensa igni, et suffossa
ab increpatione vultus tui peribunt.
 18. Fiat manus tua super virum dexteræ tuæ:
et super filium hominis, quem confirmasti tibi.
 19. Et non discedimus a te, vivificabis nos:
et nomen tuum invocabimus.
 20. Domine, Deus virtutum, converte nos:
et ostende faciem tuam, et salvi erimus.
-

2. Shepherd of Israel, give ear,
Thou that leadest Joseph like a flock:
Thou that art seated upon the cherubim, shine forth
3. Before Ephraim and Benjamin and Manasses:
Stir up thy might, and come to save us !
4. Restore us, O God;
And smile¹ [upon us], that we may be saved !
5. O Yahwè, God of hosts,
How long wilt thou fume against the prayer of thy
people ?
6. Thou hast fed us with the bread of tears,
And given us tears to drink in full measure.
7. Thou makest us a contradiction to our neighbours:
And our enemies deride us.
8. Restore us, O God of hosts;
And smile¹ [upon us], that we may be saved !
9. Thou broughtst a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
10. Thou didst clear a way before it,
And it took root, and filled the land.
11. Its shadow covered the mountains,
And its boughs the cedars of God.
12. It sent out its tendrils unto the Sea,
And its shoots unto the River.
13. Why hast thou broken down its fence,
So that all who pass by the way pluck from it ?
14. The swine from the wood doth ravage it,
And the wild boar of the field doth feed on it.

¹ Lit. "let shine thy face."

15. God of hosts, turn (I pray):
Look down from heaven, and see,
And visit this vine:
16. And set up that which thy right hand did plant.
[And upon the son (of man that) thou hast made strong
for thyself.]
17. It is burnt by fire, and cut down.
[They perish at the rebuke of thy face].
18. Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou hast made strong
for thyself;
19. And we shall not swerve from thee.
Revive us, and we will call upon thy name.
20. Restore us, O Yahwè, God of hosts,
And smile [upon us], that we may be saved !

OBSERVATIONS

- v. 2. *Qui regis* : Render partic. in Heb., LXX, as noun (see obs 23. 1).
ovem : Rather *gregem*, St Jer.
- v. 3. *manifestare* should be read with previous line. Put conjunct before *Benjamin*, as M.T., LXX, St Jer.
- v. 4. *et* (2) is waw final; also vv. 8, 20.
- v. 5. *irasceris* : See obs. 74. 1. *super* = *against* : St Jer. *ad. servi*, as LXX, Pesh. = עִבְדֶּיךָ instead of M.T. עֲבָדֶיךָ = St Jer. *populi tui*, as Targ., Aq., Sym., Theod.
- v. 6. *nos . . . nobis*, as LXX, Sym., St Jer. against M.T. 3rd pers. *mensura* : The Heb. word is only elsewhere Is. xl 12. It seems to be connected with the number three: hence St Jer. *tripliciter*.
- v. 7. *nos* (2), as LXX, Pesh., St Jer.—*i.e.*, לָנוּ, which is better than M.T. לָמוּ.
- v. 9. *Vineam* : a vine, not vineyard (cp. Heb., LXX).
- v. 10. *Dux itineris fuisti* is prob. paraphr. of LXX ὁδοποιήσας = הִנֵּיךְ followed by הִנֵּיךְ, which latter seems to have fallen out of M.T. here (cp. Is. xl 3, lvii 14, lxii 10; Mal. iii 1).
plantasti : M.T., LXX, St Jer. have conjunct. The verb is better regarded as 3rd sing. fem. than 2nd sing. masc.
- v. 11. *Operuit*, as LXX with *umbra* as subj.; so reading הִסְתִּירָה. This is better than M.T. הִסְתִּירָה supposed to be for הִסְתִּירָה = St Jer. *operti sunt* with *montes* as subj. Vulg. and LXX understand same verb in next line.
- v. 13. *maceriam* : Sing. also LXX, St Jer. M.T. plur.

v. 14. *Exterminavit*: LXX ἐλυμήνατο (cp. Acts viii 3) = prob. *Vastavit*, St Jer. So also Sym. κατενεμήσατο. M.T. has יִכְרֹסְנָה, B.D.B. *tear off*; but hapax leg. Briggs suggests יִהְרֹסְנָה, *tear down*, and refers to Prov. xxiv 31. Cheyne, following Herz, reads יִרְכֹּסְנָה, *trample down*. This is probable, and may have been read by LXX, St Jer., Sym.

singularis ferus = LXX ἄγριος, A, T, μόνιος ἄγριος; but B ὄνος ἄγριος, *wild ass*. M.T. has זֵי שָׂרִי (see obs. 50. 11). St Jer. has *omnes bestiae agri*. It would seem that the Vulg. has here given the exact animal in the mind of the Psalmist. *Singularis* is a noun meaning *boar* or *wild ass*. See Du Cange (*Glossarium*, vii 493). Hence French *sanglier*. Thus *aper de silva* is parallel to *singularis ferus*, and the same animal may be indicated in each line.

v. 15. *convertere*: M.T. adds נָ = LXX δὴ = St Jer. *obsecro*.

v. 16. *Et perfice eam*: "Kaph majusculum" in M.T. indicates a doubtful reading. Vulg. is from LXX καὶ κατέρρισαι—i.e., verb פִּיץ, perhaps Polel imv. פִּוּץ (cp. 90. 17). Pesh., Targ., St Jer. read *et radicem*. The text remains doubtful; but LXX seems preferable.

hominis, as LXX, but not in M.T., St Jer. The whole line seems out of place, and is prob. due to a scribe reading v. 18b too soon. St Jer. further omits *super*.

v. 17. *Incensa*: This must agree with *vineae*, understood. Supply *est*. The same applies to *et suffossa*. Read the conjunct. with Vulg., LXX, St. Jer. Vulg. comes from LXX ἀνεσκαμμένη, *dug up*. St Jer. has *dirutam* or *deramatam*. The Heb. verb means *cut away* (B.D.B.). Elsewhere only Is. xxxiii 12 of "thorns," but Vulg. there *congregatae*. The second line of this verse also seems misplaced.

v. 18. *et*, as LXX. Not in M.T.

v. 19. Full-stop after *te*. Then begin a new line.

NOTES

- The idea of God as the Shepherd of Israel is characteristic of the Pss. of Asaph (cp. lxxiii 1; lxxvii 52; lxxviii 13). It also is found elsewhere—e.g., xxii 1; Gen. xlviii 15. In the latter place it occurs in the blessing of the sons of *Joseph*, who were *Ephraim* and *Manasses* (cp. vv. 2, 3 of this Ps.). Benjamin is associated with Ephraim during the march to the Promised Land; and the three tribes, Ephraim, Benjamin and Manasses, were situated next each other in the Land. From this it would seem that these three territories especially were suffering from invasion when the Ps. was written.

seated upon the cherubim. This expression refers to God's presence over the Ark. The Ps. must, consequently, be pre-exilic (cp. Ex. xxv 22; Ps. xcvi 1; 1 K. iv 4; 2 K. vi 2; 4 K. xix 15; Is. xxxvii 16; 1 Par. xiii 6).

shine forth—from Sion, where the Ark is kept (cp. Asaph Ps. xlix 3; also Deut. xxxiii 2).

4. *smile* : lit. *let shine thy face* (see R. B., 1921, p. 386).
5. *fume* : as Asaph, Ps. lxxiii 1.
6. *bread of tears.* Cp. xli 4.
9. Cp. Osee x 1; Jer. ii 21; Is. iii 14, v 1-7; Mtt. xxi 33; Jo. xv 1-6.
11. This verse and the next may refer to the borders of the Promised Land. The *mountains* would denote the southern border; unless by the word is meant the whole "mountain-land" of Palestine: the *cedars of God* would denote *Lebanon* in the north, famous for its cedars: the *Sea* is certainly the Mediterranean—i.e., the western boundary; and the *River* is the Euphrates, in the east (cp. Gen. xv 18, and espec. Deut. xi 24; Jos. i 4; also 2 K. viii 3).
14. If we knew what enemies are denoted by "the swine from the wood" and "the wild boar of the field" we might easily determine the date of the Ps. Unfortunately we cannot say to whom such epithets might be applied in particular, and they may refer to enemies in general.
15. Here we would expect the refrain. Evidently the text (vv. 15-17) is in disorder. Verse 16b should probably be omitted altogether. Who are designated by "They" in v. 17 it is impossible to say.
18. The *son*, according to the Targum, is King Messiah. This is also the interpretation of the Fathers, of Bellarmine, Agellius, and others. Then *the man of thy right hand* can be no other than him to whom Yahwè said: "Sit thou at my right hand" (cix 1)—i.e., the Messiah. Boylan interprets *the man of thy right hand* as the *vine* planted by God's right hand (v. 16). This seems hardly satisfactory.

PSALM LXXX (HEB. 81)

TITLE

“For the musical director (?): for the wine-presses (?): a psalm: of Asaph.” M.T. omits “a psalm.”

SUBJECT

The opinion of Theophylact adopted by Agellius, to the effect that “for the wine-presses” indicates the Feast of Tabernacles or Ingathering (Ex. xxiii 16; Lev. xxiii 34; Jo. vii 37) is remarkably confirmed by the contents of this Ps. It was the most joyful of Jewish feasts: so the Ps. opens with notes of joy (vv. 2-4). During it the Law was read (Deut. xxxi 11; cp. vv. 5-6). The events celebrated were the Exodus from Egypt (Lev. xxiii 43; cp. vv. 6-8, 11-16, and the gathering-in of the crops (Ex. xxiii 16). The latter may account for v. 17; the manna and the water from the rock illustrating God’s goodness in providing food for his faithful children. The water from the rock may have suggested the ceremony, during this feast, of bringing water (from Siloam) and pouring it upon the altar. In Zach. xiv 17-19 the nations are represented as adoring the one God at the time of the Feast of Tabernacles (cp. vv. 9-10, 14-15 in this Ps.).

AUTHORSHIP

The Asaph of the preceding Pss. probably wrote this one also.

APPLICATION

“Omnino convenit etiam christianis, ut in festis anni ecclesiastici celebrandis haec inspirati carminis monita non oblivioni dent. Nonne enim multi etiam christiani de festis laetantur, exsultant, jubillant, psallunt, canunt, clangunt, etiam mysteriorum, quorum memoria colitur, non sunt plane immemores, at se ipsos examinare, num digne christiano vivant, num sint fructuum redemptionis Christi participes, neglegunt, et sua surditate atque inoboedientia fortasse cordi Christi tantam creant tristitiam, quantam psaltes poetice hic in Deo describit?” (Zorell in *Verbum Domini*, April, 1924, p. 110).

VULGATE

2. Exsultate Deo, adjutori nostro:
jubilate Deo Jacob.
3. Sumite psalmum, et date tympanum:
psalterium jucundum cum cithara.
4. Buccinate in Neomenia tuba,
in insigni die solemnitatis vestrae.
5. Quia praeceptum in Israel est:
et iudicium Deo Jacob.
6. Testimonium in Joseph posuit illud, cum exiret de
terra Aegypti:
linguam, quam non noverat, audivit.
7. Divertit ab oneribus dorsum ejus:
manus ejus in cophino servierunt.
8. In tribulatione invocasti me, et liberavi te:
exaudivi te in abscondito tempestatis:
probavi te apud aquam contradictionis.
9. Audi, populus meus, et contestabor te:
10. Israel, si audieris me, non erit in te deus recens,
neque adorabis deum alienum.
11. Ego enim sum Dominus Deus tuus, qui eduxi te de
terra Aegypti:
dilata os tuum, et implebo illud.
12. Et non audivit populus meus vocem meam:
et Israel non intendit mihi.
13. Et dimisi eos secundum desideria cordis eorum,
ibunt in adinventionibus suis.
14. Si populus meus audisset me:
Israel si in viis meis ambulasset:
15. Pro nihilo forsitan inimicos eorum humiliassem;
et super tribulantes eos misissem manum meam.
16. Inimici Domini mentiti sunt ei:
et erit tempus eorum in saecula.
17. Et cibavit eos ex adipe frumenti:
et de petra, melle saturavit eos.

-
2. Cry joyfully to God our helper:
Shout in triumph to the God of Jacob !
 3. Take up a psalm and sound the timbrel,
The delightful lyre with the harp !

4. Blow the horn at the new moon,
At the full moon, the day of our feast !
5. For it is a statute for Israel,
An ordinance of the God of Jacob.
6. He made it a testimony in Joseph,
When he went forth from the land of Egypt:
A speech that he did not know, he heard:
7. [When] he removed his shoulder from the burden:
[When] his hands passed from the basket.
8. " In distress thou didst call, and I delivered thee:
In the secret place of thunder I answered thee:
I proved thee at the waters of Meriba. Sela.
9. Hear, O my people, and I will admonish thee:
O Israel, if thou dost hearken unto me,
10. Let there be no strange god with thee,
And worship not any foreign god.
11. I am Yahwè, thy God,
Who brought thee out of the land of Egypt.
Open wide thy mouth, that I may fill it.
12. But my people hearkened not to my voice;
And Israel would not give ear unto me.
13. So I let them go on with their obstinacy of heart,
That they might walk in their own devices.
14. O that my people had hearkened unto me !
O that Israel had walked in my ways !
15. Quickly would I have humbled their enemies,
And have put my hand upon their adversaries."
16. May they that hate Yahwè come cringing to him,
That their time may be for ever.
17. And he will give them to eat of the fatness of wheat;
And with honey from the rock he will satisfy them.

OBSERVATIONS

- v. 2. *adjutori nostro*, as LXX = פִּזְרוּנוֹ as 33. 20, 70. 6, etc., instead of M.T. עֲזָרָתֵנוּ = St Jer. *fortitudinem nostram*.
- v. 4. *tuba*, St Jer. *buccina* : he writes: " Buccina pastoralis est, et cornu recurvo efficitur: unde et proprie hebraice *sophar* (as here), graece *κερατινή* appellatur. Tuba autem de aere efficitur vel argento " (*In Osee* v, P.L., t. 25, col. 861).

- v. 4. *insigni* does not qualify *die*, but is in apposition: see Heb., LXX, St Jer. LXX translates ἐνσημόν. The Heb. בְּסֵמָה is only elsewhere Prov. vii 20, Vulg. "in die plenae lunae." Here St Jer. *medio mense*. In M.T. ה before ים is prob. a gloss.
vestrae: Read *nostrae* with St Jer., LXX, M.T.
- v. 5. *in Israel*: Better dative without prep.; so LXX, St Jer. Heb. ה. *et*, as LXX. Not in M.T. *judicium* here means *ordinance*.
Deo: The ה in Heb. represents a genitive.
- v. 6. *de* = LXX ἐκ, also St Jer., reading ה as Pesh. This is better than M.T. ע.
noverat audivit: LXX and Pesh. also 3rd pers. M.T. and St Jer. have 1st pers. But neither God nor the Psalmist of himself can be speaking. So read as Vulg., LXX, Pesh.
- v. 7. *Divertit*, as LXX. Here again the 3rd pers. (subject *God*) seems preferable; though M.T., Pesh., Sym., St Jer. *amovi* all have 1st pers.
oneribus: M.T., St Jer. sing.
dorsum: Rather *humerum*, St Jer.
in, from LXX reading ב. But M.T., St Jer. מ is correct
servierunt, from LXX reading תַּעֲבֹדְנָה instead of M.T. תַּעֲבֹדְנָה = Sym., St Jer. *recesserunt*, which is favoured by parall.
- v. 8. *me*: From LXX reading suffix not in M.T., St Jer.
tempestatis: Rather *tonitruī*, St Jer., M.T., Aq., Sym., Quinta.
contradictionis: Translate Heb. as proper name.
- v. 9. *contestabor*, as St Jer. Heb. prob. means here *admonish*.
- v. 10. *recens* means *strange*.
- v. 11. *enim* = LXX γάρ gives emphasis to אֲנֹכִי.
- v. 12. *intendit* = LXX. προσέσχεν, which may be paraphr. of M.T. אָבָה, *consent* (St Jer. *credidit*), but more prob. comes from reading הִשְׁמִיעַ, *give ear*; for cp. LXX with M.T. in 5. 2, 17. 1, 77. 2, 78. 1, 80. 2, etc. Further this vb. is frequently parall. to שָׁמַע, as here, while אָבָה is not elsewhere in the Psalter.
- v. 13. *Et*: Translate *So*.
dimisi eos: The vb. means lit. *send away*, but here *let go*, or *give over* (B.D.B.). Suffix *eos* is better than St Jer. *eum*.
desideria: The Heb. means *stubborn desires*, or *obstinacy*. St Jer. (in) *pravitate*.
- v. 14. *Si* (bis). Translate *Utinam*, St Jer.
- v. 15. *Pronihilo*, as LXX: St Jer. *Quasinihilum*. Heb. lit. "as a little." In 2. 12 it refers to time; so prob. here. Fr. Rickaby translates: "in an instant—as we say, 'in no time.'" Omit *forsitan*.
mississem, from LXX reading אֶשְׁלַח, which seems better than M.T. אֶשְׁלַח = St Jer. *vertissem*.
- v. 16. *mentiti sunt*. See obs. 18. 46. St Jer. here *negabunt*.
- v. 17. *eos* (bis), as LXX, St Jer. So read in M.T., where, further, read waw conjunct. with 1st vb. and 3rd pers. (as LXX, Vulg., St Jer.) with 2nd vb.

NOTES

4. *new moon*—i.e., of the month Tisri (September-October), in which from the fifteenth to the twenty-first day was kept the Feast of Tabernacles. The feast came at the *full moon* of this month, but the *new moon* of the month marked the Jewish New Year's Day, which was greeted by the blowing of trumpets (Lev. xxiii 24, 25).
5. *a statute* refers to the Feast rather than to the blowing of the horn.
6. *Joseph* represents Israel coming from Egypt.
A speech. Bellarmine, Fillion, D'Eyragues, Rickaby, and others, all follow the Fathers, who understood this to refer to the voice of *God*, not the speech of the Egyptians. So Briggs says well: "It was the lip of their God speaking that Israel heard. Though he had been the God of their fathers, he had not spoken to Israel in Egypt, and was to them a God of whom they had no practical knowledge. They had been accustomed to the speech of the taskmasters; now they hear the word of a redeemer" (ii, 212).
7. *burden*—the loads of bricks (Ex. i 11-14, iii 7-9, v 4-19). The Psalmist adds a detail not given in Exodus—viz., that the loads were carried in *baskets*. This addition is borne out by representations on Egyptian monuments.
8. *In distress*—probably when Pharaoh was pursuing after Israel (Ex. xiv 10).
secret place of thunder—probably refers to the dark cloud that prevented the Egyptians from attacking the Israelites (Ex. xiv 19-20). Some, however, see a reference to the thunders of Sinai (Ex. xix 16).
waters of Meriba (Nu. xx 13; Deut. xxxiii 8).
9. Cp. the opening words of the Law (Deut. vi 4).
10. The first commandment of the Decalogue (Ex. xx 3; Deut. v 7).
11. Cp. Ex. xx 2; Deut. v 6, xx 1.
12. Israel's disobedience. The Psalmist has the history of the wanderings in view throughout.
16. The Psalmist is the speaker. The second line is difficult. It seems to refer to the "time" of the converted enemies. By submitting to Yahwè they will not be consumed, but

will live on serving the true God. If this is the correct interpretation, the following verse contains a promise of favours to the Gentiles similar to those bestowed on Israel; and the two verses, consequently, have Messianic significance. Many commentators, however, suppose that "their time" refers to lasting fortune for *Israel* (Briggs: "But let their fortune be for ever") after the enemies have been brought to submission. The objection against this second interpretation is that it leaves v. 17 suspended, and with little or no connection with the previous verse.

17. If the former of the above interpretations is correct, the Psalmist here sees God's former enemies—the Gentiles—converted, and receiving miraculous favours from him, like to those favours bestowed on his people during the wanderings.

By *fatness of wheat* we may understand the blessed Sacrament: the *honey out of the rock* may be taken to signify Baptism or the gifts that come from the Church of Christ built upon a rock. The Ps. consequently finds a natural place in the Office for Corpus Christi. The *fatness* of wheat means the best possible wheat.

PSALM LXXXI (HEB. 82)

TITLE

"A psalm: of Asaph."

SUBJECT

God, the supreme Judge, addresses an assembly of human Judges (v. 1). He upbraids them for their unjust decisions, their favouritism, their oppression of the lowly, the orphan, the afflicted, the needy, and the poor (vv. 2-4). In verse 5 the Psalmist speaks in evidence against these worthless judges: their procedure is undermining the foundations of civil life. God again speaks. True, as judges, they represent the Most High, and, consequently, are entitled to be called "gods" and "sons of the Most High." But let them bear in mind that they are but mortals, and may be punished "like one of the Princes" (vv. 6-7). Convinced that un-

biased judgement can hardly come from mortals, the Psalmist calls on God to judge all mankind (v. 8). This last verse has Messianic significance.

DATE

Similar denunciations of injustice are found in Is. i 23, iii 13-15, v 23, 24. The Ps. is pre-exilic.

APPLICATION

Warning against favouritism and nepotism; and a reminder of the claims that the poor and lowly have on our mercy.

VULGATE

1. Deus stetit in synagoga deorum:
in medio autem deos dijudicat.
2. Usquequo judicatis iniquitatem:
et facies peccatorum sumitis ?
3. Judicate egeno, et pupillo:
humilem, et pauperem justifycate.
4. Eripite pauperem:
et egenum de manu peccatoris liberate.
5. Nescierunt, neque intellexerunt,
in tenebris ambulant:
movebuntur omnia fundamenta terrae.
6. Ego dixi: Dii estis,
et filii Excelsi omnes.
7. Vos autem sicut homines moriemini:
et sicut unus de principibus cadetis.
8. Surge, Deus, judica terram:
quoniam tu haereditabis in omnibus Gentibus.

1. God standeth in the assembly of gods:
In the midst of gods he judgeth.
2. "How long will ye judge iniquitously,
And respect the persons of the wicked ? Sela.
3. Judge the lowly and the orphan:
Do justice to the afflicted and needy:
4. Deliver the lowly and the poor:
Rescue them from the hand of the wicked."

5. They are ignorant, neither do they discern;
They walk in darkness:
All the foundations of the earth are shaken !
6. " I said: ' Ye are gods,
And all of you sons of the Most High.'
7. But, indeed, ye shall die like Adam,
And shall fall like one of the Princes."
8. Arise, O God, judge the earth:
For thou hast inheritance in all the nations !

OBSERVATIONS

- v. 1. *deorum* : Plur. also LXX, Pesh., Aq. is supposed by parall. M.T., Sym., St Jer. sing.
deos should be *deorum*, depending on *medio*, not obj. after *dijudicat*. *autem* is not required.
- v. 2. *iniquitatem* should be translated adverbially.
facies sumitis lit. from Heb. Translate *respect* (or *accept*) *persons*.
- v. 3. *egeno*, *pupillo*: The datives express judgement *in favour* of the lowly and orphan. In v. 4 *pauperem* is same Heb. word as *egeno* here.
- v. 4. *et egenum* belongs to the first line: not same Heb. as v. 3.
- v. 7. *homines* : Heb. םך may mean *mankind* or *Adam*. The latter is St Jerome's rendering, and it is supported by parall. *unus de principibus*.

NOTES

1. *gods*—*i.e.*, judges, also v. 6 (cp. Ex. xxi 6, xxii 8, 9, 28; Deut. xix 17).
2. Cp. Is. iii 13-15. They were acting against the law in Deut. i 17, xvi 19.
3. They are commanded to observe the law in Ex. xxiii 7; Lev. xix 15.
5. *All the foundations*, etc. The whole basis of civil society and order is upset by the perversity of these judges.
6. *Ye are gods*. As judges they were vested with authority, and all authority is from God (Rom. xiii 1). But Israel's judges were endowed with special power from above, since they applied the Law given by God for his theocracy. Our Lord used this text when he was accused of blasphemy (Jo. x 34-38). His argument was "a minori ad majus." If judges were "gods" in a sense, what of "him

whom the Father hath sanctified and sent into the world?" Does he blaspheme when he says: "I am the son of God?" Then follows the proof of his divine nature: "If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father."

7. In spite of their official designation as "gods," as persons they are doomed to suffer the penalty of *Adam* and his descendants—death. Further, they shall be punished *like one of the Princes*. This can only refer to the fall of Satan. Cp. our Lord's words: "I saw Satan like lightning falling from heaven" (Lk. x 18). Angels are termed "princes" (Jos. v 14; Dan. x 13, 21, xii 1, etc.). This interpretation is that of Euseb. Caesar (P.G., t. 23, col. 988), Theodoret (P.G., t. 80, col. 1529), Hesychius (P.G., t. 93, col. 1260), the author of the *Breviarium in Pss.* (P.L., t. 26, col. 1128), St. Augustine (P.L., t. 37, col. 1050), Cassiodorus (P.L., t. 70, col. 595), Bellarmine, etc.
8. Messianic universalism.

PSALM LXXXII (HEB. 83)

TITLE

"A song: a psalm: of Asaph."

SUBJECT

An appeal to the incomparable God for the overthrow of the enemies of Israel, for they are his enemies also (vv. 2-5). A list of their names is given (vv. 6-9). May the fate of former enemies of Israel fall on these foes (vv. 10-16). When they are humbled, may they recognise that Yahwè alone is God over all the earth (vv. 17-19).

OCCASION

Commentators are divided between two opinions—the wars of Josaphat and the Maccabean struggles. Fillion, who favours the former date (when Moab, Ammon, and Edom attacked Juda, 2 Par. xx), suggests that the writer was Jahaziel, son of Asaph, who foretold the victory for Juda

(2 Par. xx 15-17). Bellarmine and others, however, point to 1 Mac. v, where we are told how "the nations round about thought to destroy the generation of Jacob." These enemies were Edom, Ammon, "the children of Bean," and "the Gentiles in Galaad." But the Ps. mentions Ismaelites, Moab, Hagarenes, Gebal, Amalec, Philistines, and Assyria. A Maccabean writer would hardly have drawn up this list. The Ismaelites do not figure as a fighting force in the Bible after Ju. viii 24-26: the Hagarenes are mentioned as attacking Israel only in 1 Par. v 10, 19-22; the Amalecites disappear after the time of David (1 K. xxvii 8, xxx; 2 K. viii 12). Further, the Assyrians would not have formed an alliance with Moab and Ammon in late Jewish history. In fact, such a concerted attack on Israel could hardly have been made at any time. There is no record of it in any of the historical books. The solution, therefore, probably lies in regarding the Psalmist's attitude as hypothetical or imaginary. He enumerates all the possible enemies of Israel, and asks God to humble them all.

VULGATE

2. Deus, quis similis erit tibi ?
Ne taceas, neque compescaris, Deus:
3. Quoniam ecce inimici tui sonuerunt:
et qui oderunt te, extulerunt caput.
4. Super populum tuum malignaverunt consilium:
et cogitaverunt adversus sanctos tuos.
5. Dixerunt: Venite, et disperdamus eos de gente:
et non memoretur nomen Israel ultra.
6. Quoniam cogitaverunt unanimiter:
simul adversum te testamentum disposuerunt,
7. tabernacula Idumaeorum et Ismahelitae:
8. Moab, et Agareni, Gebal, et Ammon, et Amalec:
alienigenae cum habitantibus Tyrum.
9. Etenim Assur venit cum illis:
facti sunt in adiutorium filiis Lot.
10. Fac illus sicut Madian, et Sisarae:
sicut Jabin in torrente Cisson.
11. Disperierunt in Endor:
facti sunt ut stercus terrae.

12. Pone principes eorum sicut Oreb, et Zeb,
et Zebee, et Salmana:
13. Omnes principes eorum:
qui dixerunt: Haereditate possideamus Sanctuarium
Dei.
14. Deus meus, pone illos ut rotam:
et sicut stipulam ante faciem venti.
15. Sicut ignis, qui comburit silvam:
et sicut flamma comburens montes:
16. Ita persequeris illos in tempestate tua:
et in ira tua turbabis eos.
17. Imple facies eorum ignominia:
et quaerent nomen tuum, Domine.
18. Erubescant, et conturbentur in saeculum saeculi:
et confundantur, et pereant.
19. Et cognoscant quia nomen tibi Dominus:
tu solus Altissimus in omni terra.

-
2. O God, do not rest¹ !
Be not silent, and be not still, O God !
 3. For lo, thine enemies are boisterous:
And they that hate thee have lifted up the head.
 4. Against thy people they take malicious counsel,
And conspire against thy treasured ones.
 5. They say: " Come, and let us exterminate them as a
nation;
That the name of Israel may be remembered no more."
 6. For they have consulted together with one mind:
Against thee they make a covenant—
 7. The tents of Edom and the Ismaelites;
Moab and the Hagarenes;
 8. Gebal, and Ammon, and Amalec;
The Philistines with the inhabitants of Tyre:
 9. Assyria also is joined with them;
They are become an arm to the children of Lot. Sela.
 10. Do unto them as unto Madian and Sisara;
As unto Jabin at the brook of Cisson;

¹ But see obs.

11. Who were destroyed at Endor;
Who became dung for the ground.
12. Make their nobles as Oreb and Zeb;
As Zebee and Salmana, all their princes,
13. Who have said: "Let us take possession of the dwelling-
place of God."
14. My God, make them like whirling dust;
As stubble before the wind.
15. As a fire that burneth up the forest,
And as a flame that setteth mountains ablaze,
16. So do thou pursue them with thy tempest,
And dismay them with thy hurricane.
17. Fill their faces with ignominy;
That they may seek thy name, O Yahwè.
18. Let them be ashamed and dismayed for ever;
Yea, let them be confounded, and let them perish;
19. That they may know that thy name is Yahwè:
Thou alone art the Most High over all the earth !

OBSERVATIONS

- v. 2. *quis similis tibi?* So also LXX and Pesh., reading מִי יִדְמָה לָךְ (cp. 89. 7) instead of M.T. אֵל־יִדְמִי־לָךְ = St Jer. *ne taceas tibi*. It is true that parall. makes the latter more probable. Nevertheless the two maqqeph's in M.T. may be signs of textual corruption: and LXX opens and closes the Ps. with the same thought.
neque compescaris : Rather *et non quiescas*, St Jer. (cp. Vulg. Is. lxii 1).
- v. 4. *Super* = against, as St Jer. *Contra*.
sanctos, from LXX paraphr. of Heb. lit. *hidden ones*. For the idea, see Pss. 27. 5, 31. 21. St Jer. with Aq., Sym., has *arcanum*.
- v. 5. *de gente*—i.e., *from being a nation*, a "constructio praegnans."
- v. 6. In M.T. add אֶחָד after לָב. It has been overlooked because of יִחָדוּ. Latter is in first line in M.T., LXX, St Jer., not second, as Vulg. *simul* : but Vulg. may be right.
- v. 8. *alienigenae* : See 60. 10.
Tyrum : Heb. *Sor*. We keep to the familiar Vulgate names and spelling in these verses.
- v. 9. *adjutorium*, from LXX interpreting Heb. lit. *brachium*, St Jer.
- v. 10. *et* : Read with Vulg., LXX. Omitted in M.T.

- v. 11. *Disperierunt* : Read passive with St Jer., LXX, M.T., Aq.
ut = LXX ὥς. Not in M.T.
- v. 12. *principes* . . . *principes*. Different words in Heb., St Jer.
- v. 13. *qui* refers to *principes* (as Vulg.); not to *Zebee et Salmana*.
Haereditate is unnecessary; not in M.T., St Jer.
sanctuarium = LXX ἱερόν, A, T ἁγιοστήριον; but B θυσιαστήριον,
altar. M.T. מִזְבֵּחַ, *habitations*; but read sing., as Sym.,
δῶμα. St Jer. *pulchritudinem*.
- v. 14. *rotam* : See note below. Omit *et* : not in M.T., LXX, St Jer.
- v. 15. *comburit* . . . *comburens* : Different verbs in Heb., St Jer.
- v. 16. *ira*, as LXX. prob. interpreting M.T. = St Jer. *turbine*.
- v. 17. *et* here and v. 19 is final waw.
- v. 19. Divide lines as in Vulg. and LXX; not as in M.T. In latter
 יְהוָה should be transposed after אֱלֹהֵינוּ. If we could omit
quia = M.T. כִּי we would have better sense, and also a
 parallel to v. 17b. The original ending was probably—

That they may know Thy name, O Yahwè:
 Thou alone, Most High over all the earth !

NOTES

3. *thine enemies*. Israel's enemies are God's enemies
 (cp. Ju. v 31).
lifted up the head. Cp. Ju. viii 28.
4. *thy treasured ones*. See obs. above.
7. The *Edomites* dwelt south-east of the Dead Sea. They
 were defeated by Saul (1 K. xiv 47); by David (3 K. xi
 15, 16); and by Judas the Maccabee (1 Mac. v 3). The
Ismaelites were an Arabian tribe (cp. Gen. xxv 18), and
 were also called *Madianites* (Gen. xxxvii 25, 28; Ju.
 viii 24-26). The *Moabites* were east of the Dead Sea:
 fighting between them and the Israelites is recorded
 Ju. iii 12-20 (when Moab had *Ammon* and *Amalec* as
 allies); 1 K. xiv 47; 2 K. viii 2; 4 K. iii (cp. the Moabite
 Stone). The *Hagarenes* lived east of Galaad. They got
 their name from Agar (Hagar) the bondwoman of
 Abraham and mother of Ismael (Gen. xvi 1; Gal. iv 25).
 We read of Saul fighting against this tribe (1 Par. v 10,
 19-22). *Gebal* refers, according to Agellius, to the people
 who assisted the Tyrians in preparing materials for the
 Temple of Solomon; and who are called *Gibians* or
Gebalites in 3 K. v 18. In Ezech. xxvii 9 they are
 represented as ship-builders. There, also, they are

associated with the wise men of Tyre; and as in the Ps. the Tyrians are mentioned in the next line, it would seem that the opinion of Agellius is correct, and not that which places Gebal in the northern parts of Edom, southward of the Dead Sea. Outside this Ps. there is no record of Gebal as a menace to Israel.

The *Ammonites* were often allied to Moab against Israel. The last time they are mentioned is in 1 Mac. v 6.

Amalec dwelt south of Palestine towards the Egyptian frontier. They fought against Israel during the march to the Promised Land (Ex. xvii); later they attacked with Moab and Ammon (Ju. iii 13); and again with Midian "and the rest of the eastern nations" (Ju. vi 3). Saul led an expedition against them (1 K. xv 6); and, later, David pillaged their territory (1 K. xxvii 8, xxx; 2 K. viii 12). They ceased to be a nation before the Exile (1 Par. iv 43).

The *Philistines* inhabited the Mediterranean coast southwest of Canaan. From the earliest times down to the days of the Maccabees they were enemies of Israel. *Tyre* was the chief town in Phoenicia (Amos i 9 ff; Joel iii 4). We have no record of any explicit attack made by its inhabitants on Israel.

9. The *Assyrian* nation would hardly have lent support to the petty tribes of Moab and Ammon in post-exilic times.
10. *as unto Midian* (see Ju. vii-viii; Is. ix 4, x 26).

Sisara, Jabin—defeated at the brook of Cisson (Qishon) (Ju. iv-v; 1 K. xii 9).

11. *Endor* was in the territory of Manasses (Jos. xvii 11). Close to it were Thenac (Taanak) and Mageddo (Megiddo), places mentioned in the Canticle of Debbora as battlefields (Ju. v 19).

dung for the ground—unburied corpses (cp. 4 K. ix 37).

12. *Oreb and Zeb* were Midianite princes, defeated by the Ephraimites during Gedeon's campaign (Ju. vii 25, viii 3; Is. x 26). At the same time the Midianite kings *Zabee* and *Salmana* were captured and executed (Ju. viii 10-21).
13. *the dwelling-place of God*: either the Holy Land, or the Tabernacle. The latter is suggested by 2 K. xv 25.

14. *whirling dust*. The word means lit. *wheel*. So Bellarmine comments: "The prophet describes the instability and death of the wicked by a most appropriate simile. A wheel cannot stop for a moment, and is ultimately smashed to pieces." But the parallelism here and Is. xvii 13 suggests that the word means *whirling* (*dust* or *chaff*) (cp. Ps. i 4). Another explanation is given by Thomson in *The Land and the Book*, and accepted by Father Rickaby in *Psalms Made Easy* (p. 75): "There is a plant in Palestine that develops a growth something like a round hat. In autumn, these hat-like growths get detached and go bowling over the plain, carried by the wind, just as a hat might do."

PSALM LXXXIII (HEB. 84)

TITLE

"For the musical director (?): for the wine-presses (see I, p. 18): of the sons of Qorah: a psalm."

SUBJECT

The Ps. begins with an outburst of enthusiastic love for God's sanctuary. Thither the Psalmist has come as glad as a bird that has flown to its nest. There, on the altar, he places his first-fruits, as a dove lays her young in the nest she has made (vv. 2-5). Happy is he that, after a time of distress, puts aside every obstacle, to make a pilgrimage to Sion! (vv. 6-8). The third strophe gives the Psalmist's prayer at the Sanctuary: he prays for the king; then declares that one day at God's House is worth a thousand days with the worldly; and, finally, concludes with an aspiration of the happiness of the soul that trusts in Yahwè (vv. 9-13).

DATE AND AUTHORITY

The likeness between this Ps. and Ps. xli-xlii is undeniable. Although thirty-five Pss. have intervened between this and the last Qorahite Ps., the reader at once recognises the similarity of style. It would seem, indeed, that the writer of the titles of the Pss. was not quite the dolt that some modern critics would have him to be! We saw that Ps. xli-

xlii was written most probably when David and his loyal followers were in flight far from the Sanctuary. Fillion and some other commentators think that this Ps. was written at the same time. But here the Psalmist is actually at the Sanctuary. Ps. lxxxiii is, therefore, the sequel to xli-xlii: it is the thanksgiving ode after the prayer uttered in xli 2, 3, 5, 6, xlii 3, 4, has been answered.

The terms "courts," "altars," "house" of Yahwè do not demand a date after the construction of Solomon's Temple. All these terms are employed in reference to the Tabernacle. Moreover, that the Ps. implies religious services and pilgrimages "as an established part of the national life" (Kirkpatrick) does not indicate that it is a post-Davidic composition. Even before the days of Samuel, the Israelites were wont to make pilgrimages to the central sanctuary, and there offer sacrifices to "Yahwè of hosts" (see 1 K. i 3, 7, 21, ii 19). Already in those early days an official priesthood ministered at the sanctuary (1 K. ii 13-36), and the fact that it had degenerated shows that it had been in existence some considerable time. A priesthood does not become corrupt in its infancy.

The expression in the title: "for the wine-presses" probably allocates the Ps. to the Feast of Tabernacles. That this Feast was observed in pre-Davidic times is clear from 1 K. ii 29.

APPLICATION

Ps. lxxxiii is the first of the five Pss. chosen for the priest's preparation for Holy Mass. We need not point out how eminently suitable a prayer it is for that occasion. It finds a natural place also in the Corpus Christi Office.

VULGATE

2. Quam dilecta tabernacula tua, Domine virtutum:
3. concupiscit, et deficit anima mea in atria Domini.
Cor meum, et caro mea
exultaverunt in Deum vivum.
4. Etenim passer invenit sibi domum:
et turtur nidum sibi, ubi ponat pullos suos.
Altaria tua, Domine virtutum:
Rex meus, et Deus meus.

5. Beati, qui habitant in domo tua, Domine:
in saecula saeculorum laudabunt te.
6. Beatus vir, cujus est auxilium abs te:
ascensiones in corde suo disposuit,
7. in valle lacrimarum in loco, quem posuit.
Etenim benedictionem dabit legislator,
8. ibunt de virtute in virtutem:
videbitur Deus deorum in Sion.
9. Domine, Deus virtutum, exaudi orationem meam:
auribus percipe, Deus Jacob.
10. Protector noster, aspice, Deus:
et respice in faciem Christi tui:
11. Quia melior est dies una in atriis tuis,
super millia.
Elegi abjectus esse in domo Dei mei:
magis quam habitare in tabernaculis peccatorum.
12. Quia misericordiam, et veritatem diligit Deus:
gratiam et gloriam dabit Dominus.
13. Non privabit bonis eos, qui ambulant in innocentia:
Domine virtutum, beatus homo, qui sperat in te.

-
2. How beloved are thy tabernacles, O Yahwè of hosts !
 3. My soul longed and pined for the courts of Yahwè !
My heart and my flesh cry for joy unto the living God !
 4. Yea, a bird hath found her an house,
And a dove a nest for herself, where she hath laid her
young—
Thine altars, O Yahwè of hosts, my King and my God !
 5. Well are they that dwell in thy house:
Ever do they praise thee ! Sela.
 6. Well is the man whose strength is in thee !
 7. In the vale of weeping he passed through pilgrimages
in mind,
To the habitation that he hath set up.
Yea, the Lawgiver doth clothe with blessings
 8. Those that go from strength to strength,
In order to appear before God at Sion.
 9. Yahwè, God of hosts, O hear my prayer !
Give ear, O God of Jacob ! Sela.

10. Behold our shield, O God,
And look upon the face of thine anointed.
11. Indeed, one day in thy courts is better than a thousand.
I had rather be at the threshold of the house of my God
Than dwell in the tents of the wicked.
12. For God loveth mercy and truth:
Grace and glory Yahwè doth give.
No good thing will he withhold from them that walk in
innocency.
13. O Yahwè of hosts !
Well is the man that trusteth in thee !

OBSERVATIONS

- v. 3. Omit נֶם in M.T.: not in LXX, St Jer., Pesh.
- v. 4. *Etenim*: Heb. נֶם. Translate here and v. 7 by *Yea*.
passer: The Heb. word denotes any small bird, St Jer. *avis*.
sibi (י): Prob. add לָהֶם in M.T., St Jer. (cp. parall.).
- v. 5. *Beati*: See obs. 1. 1. Omit *Domine*: not in LXX, St Jer., M.T.
in saecula saeculorum, as LXX, prob. reading עַד instead of
M.T. עוֹר = St Jer. *adhuc*.
- v. 6. *auxilium*: Rather *fortitudo*; and *abs te* rather *in te*, St Jer.
ascensiones, as LXX = מַעֲלוֹת, which is supported by context
(espec. v. 8), and companion Ps. xli-xlii. M.T. מַקְלוֹת =
St Jer. *semitae* is unlikely.
suo, as LXX, and St Jer. *ejus*. M.T. plur. suffix is incorrect.
disposuit, as LXX. M.T. begins a new line with partic. עֹבֵר =
St Jer. *Transeuntes*. Divide lines and read with LXX,
Vulg. עֹבֵר. But in Pss. διαρθρωμεν translates בָּרַת, *make a*
covenant: possibly, therefore, the orig. here was עָבַר בְּבְרִית
he entered into a covenant (cp. Deut. xxix 12 [11]), the second
word being corrupted into M.T. בְּלִבָּבָם, the full form of
which is queer after the short form לְבִי in v. 3. Cp. the
companion passage in 42. 5.
- v. 7. *lacrimarum*: Rather *fletus*, St Jer. All ancient vers. read בָּכִי
instead of M.T. בָּבָא, *balsam-(vale)* (B.D.B.); cp. 42. 5.
in loco: Rather *ad locum*, LXX, reading as Pesh. מְעוֹן, God's
dwelling-place at the Tabernacle (cp. 26. 8; 1 K. (Sam.) ii
29, 32) instead of M.T. מְעוֹן = Aq., Sym., St Jer. *fontem*,
which is less probable. The prep. εἰς (Vulg. *in*)—i.e., אֶל,
is corrupted in M.T. into אֵל at end of preceding word.
quem posuit, as LXX = יָשִׁיתָהּ, which seems preferable to
M.T. יָשִׁיתָהּ, *they place it*: St Jer. *ponent eam*. In
LXX, Vulg., the subj. is Yahwè.

- v. 7. *benedictionem* : Sing. also St Jer. : M.T., LXX plur.
dabit, as LXX, prob. paraphr. of M.T. = St Jer. *amicietur*.
legislator : So all ancient vers. (St Jer. *doctor*) except Aq., who translates as *rain* (cp. 9. 21).
- v. 8. *ibunt* : The subject is general. Supply *eis qui* after *dabit legislator*.
videbitur with *Deu* as subj., as LXX, reading (as Pesh., Aq.) לֹא instead of M.T., Sym., St Jer. אֵל, *apud (Deum)*. If latter is correct the strict translation will be: *(that) each one may appear before God*. St Jer. *parebunt* prob. regarded the sing. vb. as collective. See companion Ps. 42. 3.
- v. 9. *Deus* (1) : Read constr. in M.T.
- v. 10. *Protector* : See obs. 18. 3; also note below.
- v. 11. *Quia* : כִּי probably equals *Indeed* here.
una, as LXX, Pesh.—i.e., אֶחָד which insert in M.T., St Jer. *abjectus esse*, as St Jer. The vb. is found only here. The noun, meaning *threshold*, is frequent.
peccatorum, as LXX, is better than abstract in M.T., St Jer. *impietatis*. Read, therefore, רָשָׁעִים.
- v. 12. *misericiordiam et veritatem*, as LXX and Theod., reading a text different from M.T., Aq., Sym., St Jer. *sol et scutum Dominus Deus*. But God is not elsewhere called a *sun*, and the combination *sun and shield* is peculiar: the parall. favours LXX and Theod. It is generally supposed that these changed the text for theological reasons, but this is not proven. Further, cp. 61. 8, a Ps. that has a similar theme to this Ps.

NOTES

2. *tabernacles*. The plural is probably poetic for the Tabernacle and its precincts: so the parallel is *courts of Yahwè* (cp. the companion Ps. xlii 3).
Yahwè of hosts. See note on xxiii 10.
heart and my flesh. See note on lxxii 26.
3. *longed and pined*, when in exile during Absalom's revolt (cp. companion Ps. xli 2, 3).
the living God, as in xli 3.
4. The *bird* and *dove* represent the Psalmist flying home from exile and laying his first-fruits (*her young*) on the altar (*nest*) of his King and God (see the companion Ps. xlii 3, 4, 5).
5. The sons of Qorah (Core) had official duties at the Tabernacle (see v. 11 below).

6. *the man* is the Psalmist himself, who, during his exile in *the vale of weeping* (cp. xli 4) put all his trust in God (xli 2, 3, 6, 12, xlii 2, 6), and rehearsed in mind pilgrimages to the sanctuary at Sion (cp. xli 3, 5, 6, 7, xlii 3, 4).
7. *the habitation that he hath set up*—i.e., the Tabernacle (see obs. above).
the Lawgiver—i.e., God (cp. Job xxxvi 22; Is. xxx 20). He taught Israel to make pilgrimages to the Tabernacle.
8. *from strength to strength*—i.e., overcoming every obstacle, and gaining more strength rather than fainting on the journey (cp. v. 6, and the refrain in xli-xlii).
appear before God—the technical expression for making a pilgrimage to the Tabernacle (cp. Ex. xxiii 17, xxxiv 23; Deut. xvi 16; also the companion Ps. xli 3).
9. Here begins the Psalmist's prayer at the Tabernacle.
10. *our shield* may be a title for God, as the Vulgate and St Jerome understand. But the parallelism and lxxxviii 19 suggest that it refers to the anointed king, David.
11. *at the threshold*. The family of "the sons of Qorah" (Core) were appointed as "ostiararii" in the Old Testament (cp. 1 Par. ix 19, xxvi 19).
13. *that trusteth in thee* (cp. the sentiment in the refrain xli-xlii).

PSALM LXXXIV (HEB. 85)

TITLE

"For the miscal director (?): of the sons of Qorah; a psalm."

SUBJECT

There are three stanzas (vv. 2-4, 5-8, 9-14). In the first the Psalmist, in the prophetic-perfect tense, draws a picture of the Messianic age in which God will no more be angry with his people. But that happy time is not yet come; on the contrary, the wrath of God hangs heavy over Israel: hence the tone of the second stanza. Yet the people must not lose heart: the Psalmist has from God a revelation to communicate—there is to come a reign of peace, safety, and glory, wherein mercy, truth, justice and peace shall hold sway.

The patristic interpretation of this Ps. is in the Messianic sense. The *Breviarium in Psalmos* (found among the works of St Jerome, but really a compilation from several sources) says briefly: "De adventu dicitur Salvatoris."

DATE

The date of this Ps. remains uncertain. It is generally supposed to have been written after the return from the Exile (cp. Zach. i 12), because of vv. 2-4. But the "captivity of Jacob" does not necessarily refer to the Babylonian captivity. The expression "to bring back the captivity" seems to have meant simply "to give prosperity or good fortune." It is employed by pre-exilic prophets, and is found often in Jeremiah.

VULGATE

2. Benedixisti, Domine, terram tuam:
avertisti captivitatem Jacob.
3. Remisisti iniquitatem plebis tuæ:
operuisti omnia peccata eorum.
4. Mitigasti omnem iram tuam:
avertisti ab ira indignationis tuæ.
5. Converte nos Deus salutaris noster:
et averte iram tuam a nobis.
6. Numquid in aeternum irasceris nobis:
aut extends iram tuam a generatione in generationem?
7. Deus tu conversus vivificabis nos:
et plebs tua laetabitur in te.
8. Ostende nobis, Domine, misericordiam tuam:
et salutare tuum da nobis.
9. Audiam quid loquatur in me Dominus Deus:
quoniam loquetur pacem in plebem suam.
Et super sanctos suos:
et in eos, qui convertuntur ad cor.
10. Verumtamen prope timentes eum salutare ipsius:
ut inhabitet gloria in terra nostra.
11. Misericordia, et veritas obviaverunt sibi:
justitia, et pax osculatae sunt.
12. Veritas de terra orta est:
et justitia de caelo prospexit.

13. Etenim Dominus dabit benignitatem:
et terra nostra dabit fructum suum.
14. Justitia ante eum ambulabit:
et ponet in via gressus suos.
-
2. Thou art pleased with thy land, O Yahwè:
Thou hast restored the prosperity of Jacob.
3. Thou hast forgiven the iniquity of thy people:
Thou hast covered all their sin. Sela.
4. Thou hast withdrawn all thy fury:
Thou hast turned from thy hot anger.
5. Restore us, O God of our salvation;
And turn aside from us thy vexation.
6. Wilt thou be angry with us for ever?
Wilt thou prolong thine anger to generation and genera-
tion?
7. Wilt thou not again revive us,
That thy people may be glad in thee?
8. Show us thy mercy, O Yahwè;
And grant us thy salvation.
9. Let me hear what God Yahwè doth tell me;
For he telleth peace to his people, and to his pious ones,
And to those that turn the heart towards him.
10. Verily his salvation is nigh for them that fear him,
That glory may dwell in our land.
11. Mercy and truth have met each other;
Justice and peace have kissed.
12. Truth springeth from the earth;
And justice looketh down from heaven.
13. Yea, Yahwè shall give what is good;
And our land shall yield its increase.
14. Justice shall go before him;
And he shall set his footsteps for a way.

OBSERVATIONS

- v. 2. *Benedixisti* comes from *εὐλόγησας*, a misreading of LXX.
εὐδοκήσας = M.T., St Jer. *Placatus es*.
- v. 3. *peccata*: M.T. sing. is better by parall.
- v. 4. *Mitigasti*, as LXX, prob. paraphr. of Heb., lit. *gather up*, hence
withdraw. St Jer. has *Continuisti*.

- v. 4. *iram* . . . *ira indignationis*. See obs. 78. 49. In v. 5 *iram* is a third Heb. word, meaning *vexation*.
avertisti : In M.T. prob. read Qal instead of Hiph.
- v. 5. *Deus salutaris noster* : Read *nostri* as M.T. The LXX has plur. St Jer. renders *Jesus noster*.
averte, as LXX, correctly reading הָסֵר instead of M.T. הָפֵר = St Jer. *solve*.
a nobis, as LXX = נִמְּוֵנוּ instead of M.T. נִמְּוֵנוּ : St Jer. *adversum nos*.
- v. 6. *aut*, as LXX: not in M.T., St Jer. With latter also read *in generationem et generationem*.
- v. 7. *Deus*, as LXX = הָאֵל which may be correct; but M.T. הָאֵל = St Jer. *Nonne*. Bāthgen prefers the LXX.
conversus is Semitism for *again*.
et is prob. waw final.
- v. 9. *in me*, as LXX = אֲנִי : not in M.T., St Jer. Instead of full-stop after *suam* put a comma.
super : Read *ad* with St Jer., LXX., M.T.
in eos qui convertuntur ad cor : LXX τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν, *those that turn the heart to Him*, prob. reading אֶל-שֹׁבֵי לִבָּם אֵלָיו. M.T., אֶל-יְשׁוּבוֹ לִבְסֵלָה = St Jer. (*ut*) *non convertantur ad stultitiam*, also Aq., and Sym. The LXX seems preferable (cp. Is. xlvii 8; 3 K. xi 4; viii 48).
- v. 13. *benignitatem* : Rather *bonum*, St Jer.
- v. 14. *ponet* : The subj. is prob. Yahwè.
in via, as St Jer. : so prob. M.T. לְדֶרֶךְ, but LXX *ad viam*.

NOTES

2. The past tenses in the Hebrew text denote prophetic certainty.

Eusebius of Caesarea remarks that in the Christian era the earth has indeed been blessed by the setting up of churches and oratories all over the world (*Comm. on Ps.*, P.G., t. 23, col. 1017). He quotes Gen. iii 17, 19 and Osee iv 2 as indicating the curse on the world before the coming of Christ. Theodoret has a similar comment (P.G., t. 80, col. 1545). Commenting on the second line of this verse the Greek writers were fond of referring to Is. lxi 1, read out by our Lord in the synagogue at Nazareth: after which he remarked: "This day is fulfilled this scripture in your ears." The words in the prophecy that connect it with the verse of the Ps. are "to preach deliverance to the captives."

5. But we as priests of the Messianic age know how much more is required to extend the Kingdom of Christ on earth. Can God be really pleased with the condition of the great cities in the modern world? Is not a refined form of paganism the religion of the majority of the inhabitants of our land? There is one supreme remedy—the blessed Sacrament and the sacrifice of the Mass. The Kingdom of Christ is really on the earth, for his Church is in every land; and from the rising of the sun till the going down thereof, there is offered a continual oblation. But while we prepare for Mass let us pray in vv. 5-8 of this Ps. that God's Kingdom may come still more, so that "thy people may be glad in thee."
9. *peace*—*i.e.*, "the promise of peace through the coming of the Messiah" (Bellarmine). Cp. the angels' song at the birth of the Prince of Peace (Lk. ii 14); and his words (Jo. xiv 27).
10. Notice the spiritual aspect of the Messianic age (cp. Is. li 5, lvi 1). This true concept of the Messianic kingdom is seen in the Canticle of Zachary (Lk. i 68-79), and the *Nunc Dimittis* of Simeon (Lk. ii 30). It is in contrast with the imperialist notions of the Jews hostile to our Lord. The *salvation* is that of Jesus—*i.e.*, Saviour—who came to "save the people" (Mtt. i 21). The parallelism connects it with the *glory*—*i.e.*, the Shekinah, the presence of God in the O.T. (cp. 3 K. viii 10, 11), which was the forecast of the presence of Christ in the N.T. (Jo. i 14-17; Heb. i 3).
11. *Mercy and truth* came by him (Jo. i 17); and his reign was to be marked by *justice and peace* (Is. xxxii 17; Rom. v 1, 2).
12. Some Fathers interpreted this verse in a mystical sense—*e.g.*, Christ took his earthly life from Mary overshadowed by the Holy Ghost looking down from heaven.
13. *our land shall yield its increase*. This is probably not a bald reference to the fertility of the soil; for the context vv. 10-14 is concerned with spiritual blessings. We should, therefore, compare it with Is. xlv 8: "Drop down, ye heavens, from above; and let the clouds rain the just (or 'justice')." Let the earth open, and bud forth a

saviour (or 'salvation').” Thus the Church employs this verse in its Messianic sense at the Communion on the first Sunday of Advent.

The *Breviarium in Psalmos* comments: “What was once born of Mary, is daily born in us. We also can bring forth Christ, if we wish. And our earth will give forth its fruit . . . of which it is said: ‘I am the bread that came down from heaven.’” St Augustine says that God has already given us his Christ; but we still pray for him by saying *Panem nostram quotidianum da nobis hodie*: for what is our bread? Is it not he who said: *Ego sum panis vivus qui de caelo descendi*? So let us pray: *Da nobis Christum tuum* (P.L., t. 37, col. 1074).

14. Cp. the Corpus Christi hymn:

Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas. Amen.

PSALM LXXXV (HEB. 86)

TITLE

“A prayer: of David.”

SUBJECT

Although in its immediate sense this Ps. may have reference to the sufferings of David, in its full sense it is Messianic. The “servant” of Yahwè (vv. 2, 4), when “afflicted and poor” (v. 1), prays to God in his distress (vv. 1-6). May all nations recognise this great and incomparable God, who has wrought wonderful things, and who has delivered the speaker from Sheol (vv. 7-13). The persecution of the Suffering Servant is then told (v. 14): he prays for strength (vv. 15, 16) and asks that set up as a sign for good, he may bring to shame those that hate him (v. 17).

AUTHORSHIP

If similarity of style, vocabulary, and tone shows common authorship, then this Ps. was written by the author of those early Pss. (Book I) ascribed by titles to David. This is the third Ps. in the *Praeparatio ad Missam*.

VULGATE

1. Inclina, Domine, aurem tuam, et exaudi me:
quoniam inops, et pauper sum ego.
 2. Custodi animam meam, quoniam sanctus sum:
salvum fac servum tuum, Deus meus, sperantem in te.
 3. Miserere mei, Domine, quoniam ad te clamavi tota die:
 4. laetifica animam servi tui,
quoniam ad te, Domine, animam meam levavi.
 5. Quoniam tu, Domine, suavis et mitis:
et multae misericordiae omnibus invocantibus te.
 6. Auribus percipe, Domine, orationem meam:
et intende voci deprecationis meae.
 7. In die tribulationis meae clamavi ad te:
quia exaudisti me.
 8. Non est similis tui in diis, Domine:
et non est secundum opera tua.
 9. Omnes Gentes, quascumque fecisti, venient,
et adorabunt coram te, Domine:
et glorificabunt nomen tuum.
 10. Quoniam magnus et tu, et faciens mirabilia:
tu es Deus solus.
 11. Deduc me, Domine, in via tua, et ingrediar in veritate
tua:
laetetur cor meum, ut timeat nomen tuum.
 12. Confitebor tibi, Domine Deus meus, in toto corde meo,
et glorificabo nomen tuum in aeternum:
 13. Quia misericordia tua magna est super me:
et eruisti animam meam ex inferno inferiori.
 14. Deus, iniqui insurrexerunt super me,
et synagoga potentium quaesierunt animam meam:
et non proposuerunt te in conspectu suo.
 15. Et tu, Domine, Deus, miserator et misericors,
patiens, et multae misericordiae, et verax,
 16. Respice in me, et miserere mei,
da imperium tuum puero tuo:
et salvum fac filium ancillae tuae.
 17. Fac mecum signum in bonum,
ut videant qui oderunt me, et confundantur:
quoniam tu, Domine, adjuvisti me, et consolatus es me.
-

1. Incline thine ear, O Yahwè, and answer me;
For I am afflicted and poor.
2. Keep thou my soul; for I am pious:
O my God, save thy servant who trusteth in thee.
3. Have pity on me, O Lord;
For unto thee do I call all the day long.
4. Gladden the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
5. For thou, O Lord, art good and forgiving.
And abounding in mercy unto all that call upon thee.
6. Give ear, O Yahwè, unto my prayer;
And attend to the voice of my supplication.
7. In the day of my distress I call unto thee,
For thou wilt answer me.
8. None among the gods is like unto thee, O Lord;
And there are no works like thine.
9. May all nations which thou hast made come,
And adore before thee, O Lord,
And glorify thy name.
10. For thou art great and a doer of wonders:
Thou alone art God.
11. Show me thy way, O Yahwè;
And I will walk in thy truth:
Let my heart rejoice to fear thy name.
12. I will praise thee, Lord my God, with all my heart;
And I will glorify thy name for evermore.
13. For thy mercy towards me is great;
And thou hast delivered my soul from lowest Sheol.
14. O God, the proud are risen up against me,
And an assembly of strong men have sought my life;
And they have not set thee before them.
15. But thou, O Lord, art a God compassionate and merciful,
Slow to anger, and abounding in mercy and truth.
16. Look unto me, and have pity on me;
Give thy strength to thy servant,
And save the son of thine handmaid.
17. Make with me a sign for good,
That they that hate me may see and be ashamed,
Because thou, O Yahwè, shalt have helped me and
comforted me.

OBSERVATIONS

- v. 1. *et* (1), as LXX. Not in M.T., St Jer.
inops et pauper = *mendicus et pauper*, xxxix 18. The first means in Heb. *afflicted*.
- v. 5. *suavis* : Heb. lit. *good* ; so St Jer. *bonus*.
mitis : St Jer. *propitiabilis*. The Heb. adj. is only here; but verb, *pardon, forgive*, is frequent.
- v. 6. *deprecationis* : Sing. also LXX. M.T. plur. is against parall.
- v. 11. *et*, as LXX. Not in M.T. : St Jer. *ut*.
laetetur, as LXX, Pesh. = יָרֵךְ (cp. 21. 7), seems better than יִרְכֵּךְ, *unite*, as Aq., Sym., Targ., M.T., St Jer. *unicum fac*.
- v. 13. *super* : Rather *erga*.
- v. 14. *iniqui* : Rather *superbi*, St Jer. It looks as though originally here and 54. 5 was same word, instead of יָרֵךְ and יִרְכֵּךְ.
potentium : See 54. 5, *fortes*.
- v. 15. *patiens* : The Heb. and LXX mean, more precisely, *slow to anger*.
verax, as LXX, St Jer. *verus*. The Heb. is noun rather than adj., so *veritatis*.

NOTES

1. The *Breviarium in Psalmos* remarks that Christ begins this prayer to the Father, "juxta fragilitatem assumpti corporis" (P.L., t. 26, col. 1143). For Davidic language, cp. this verse with xvi 6, xxx 3, xxxiv 10, xxxvi 14, xxxix 18, lxx 2, etc.
2. Cp. xxiv 20. The *servant* is David, as type of the Suffering Servant, Christ.
3. Cp. iv 2, lvi 2, etc.
4. Cp. xxiv 1.
6. Cp. v 2, 3, xxvii 2, liv 2, 3.
7. Cp. xvi 6.
8. Cp. Ex. xv 11, and Davidic Ps. lxx 19.
among the gods—not that the Psalmist acknowledges the gods of the heathens as real gods; for in v. 10 he emphatically declares that Yahwè alone is God.
9. The Messianic kingdom is not for Jews only (cp. the prayer of the Suffering Servant in Ps. xxi 28; also Apoc. xv 4).
11. Cp. Davidic Pss. v 9, xxvi 11, etc.
12. Cp. Pss. ix 2, lvi 10.

13. *delivered my soul from lowest Sheol*. We understand the Resurrection (cp. Davidic Pss. xv 10, lv 13; also Acts ii 31, xiii 36, 37). The expression *lowest Sheol* may be simply poetical. It occurs also in Deut. xxxii 22.
14. Almost word for word in Davidic Ps. liii 5.
15. Cp. Ex. xxxiv 6.
16. *son of thine handmaid* (see also cxv 16). Who is this handmaid of God? The unknown mother of the Psalmist? Israel, in a metaphorical sense? Listen to St Augustine: "Cujus ancillae? Cui nasciturus quando nuntiatus est, respondit et ait: *Ecce ancilla Domini, fiat mihi secundum verbum tuum*" (P.L., t. 37, col. 1097).
17. *a sign*. The same word is used in the Immanuel prophecy (Is. vii 14). St Augustine says it is the sign of the Resurrection, and he quotes Mtt. xii 39, 40. The *Breviarium in Psalmos* refers to the sign of the cross. We can call to mind Simeon's prophecy (Lk. ii 34).

PSALM LXXXVI (HEB. 87)

TITLE

"Of the sons of Qorah: a psalm: a song."

SUBJECT

"The Psalmist pictures Yahwè enthroned upon his best-loved seat, the holy mountains of Zion, and reading, as it were, a census-roll of his people. [But see note on verse 4.] This one was borne in Egypt or Babylon—that one in Philistia or Tyre—yet all own Zion as their common mother. The poet's large-hearted universalism looks forward to an abolition of national jealousies" (Macalister, *The Philistines*, p. 70). The poem opens abruptly. It may be that some lines are missing. The final verse is obscure.

DATE

Macalister is probably right when he says that this Ps. was "written apparently under some one of the later kings."

APPLICATION

The true mother of the children of God on earth is "the holy city, the new Jerusalem, prepared as a spouse adorned for her husband" (Apoc. xxi 2), that is, "the Jerusalem that is above, the mother of us all" (Gal. iv 26), and "the bride of Christ" (Jo. iii 29; Ephes. v)—in other words, the Church of Christ. All nations belong to her, because she is Catholic. She alone (in contrast with Protestant and Eastern sects) has fostered "large-hearted universalism," and set her face against the preposterous idea of "national churches." The Ps. is appropriately recited throughout the octave of the Epiphany. It is also assigned to feasts in honour of our Lady, the mother of Christ and the mother of the mystic body of Christ—the Church. She, indeed, was beloved of God above all the daughters of Israel: "Blessed art thou more than any other woman"; "all generations shall call me blessed" (Lk. i 42, 48).

VULGATE

1. Fundamenta ejus in montibus sanctis:
2. diligit Dominus portas Sion super omnia tabernacula Jacob.
3. Gloriosa dicta sunt de te, civitas Dei.
4. Memor ero Rahab, et Babylonis scientium me.
Ecce alienigenae, et Tyrus, et populus Aethiopum, hi fuerunt illic.
5. Numquid Sion dicet: Homo, et homo natus est in ea: et ipse fundavit eam Altissimus?
6. Dominus narrabit in scripturis populorum, et principum:
horum, qui fuerunt in ea.
7. Sicut laetantium omnium habitatio est in te.

1. His foundations are on holy mountains.
2. Yahwè loveth the gates of Sion
More than all the tabernacles of Jacob.
3. Glorious things are said of thee, O city of God! Sela.
4. I may mention Rahab and Babylon as of them that know me:

Behold, Philistia, and Tyre, and the Ethiopians:
This man was born there.

5. Yea, of Sion it may be said,
Every man was born there !

Yea, the Most High himself doth establish her !

6. Yahwè doth record in the registers of the people,
“This one was born there.” Sela.

7. Singers and dancers alike all have dwelling in thee (?).

OBSERVATIONS

- v. 1. *Fundamental ejus* : The masc. suffix in M.T. shows that the pronoun refers to God. The noun is plur. in Vulg., LXX, Pesh.; sing. in M.T., Aq., St Jer. (?).
sanctis is better than St Jer. *sanctuarii*.
- v. 4. *Rahab* is better than St Jer. *superbiae*.
scientium me seems best interpretation of the Heb. where γ is prefix. St Jer., Sym., LXX translate by dative.
alienigenae—i.e., *Philistines* : St Jer. *Palestina*.
et populus, as LXX, Pesh. = עַם instead of M.T. עַם = St Jer. *cum*, as Aq., Sym. The former is preferable.
hi fuerunt : plur. as LXX; but read sing. with M.T., St Jer., Aq., Sym. The vb. means *was born* : St Jer. *natus est*.
- v. 5. *Numquid* : As Agellius points out, this comes from Greek $\mu\eta\tau\epsilon\rho\ \Sigma\iota\omega\upsilon\varsigma$. But our copies of LXX have $\mu\eta\tau\epsilon\rho\ \Sigma\iota\omega\upsilon\varsigma$ = *mater Sion* of the Old Latin vers. The Vulg. implies $\text{לֵא}^{\text{ל}}^{\text{ל}}$ or $\text{לֵא}^{\text{ל}}^{\text{ל}}$: the LXX מִן ; but M.T. has $\text{לֵא}^{\text{ל}}$ = St Jer. *Ad (Sion) autem*, as Pesh., Aq., Sym., Theod. Should the reading of Vulg. be correct, this verse would be in opposition to v. 4: “People boast that this or that great man was born in Egypt, Babylon, Tyre, etc.; but every man is born at Sion, since God, the Creator of all, dwells in the city of Sion.”
dicet : Read *dicetur* with St Jer., M.T., Aq., Sym., Theod.
homo et homo : Lit. from Heb. Translate: *Any man soever* (cp. Lev. xvii 3).
- v. 6. *narrabit* : Rather *numeravit*, St Jer.; reading Qal (not Piel) with M.T., Pesh., Sym.
scripturis : LXX $\gamma\rho\alpha\phi\eta$, as Pesh., Theod., Quinta reading כְּתָב . St Jer., as Sym., has partic. *scribens*. M.T., as Aq., has infin. כְּתוּב .
et principum, as LXX = וְשָׂרִים . This is not in M.T., St Jer., but there v. 7 begins with וְשָׂרִים , *et cantores*. It would seem that the word is misplaced in LXX, Vulg., but whether it should be “princes” or “singers” depends on the other words in the obscure v. 7 (see below).

v. 6. *horum qui fuerunt in ea* : Same remark as v. 4 *hi fuerunt*.

But here *in ea*, Vulg., LXX, Theod., supposes פה (cp. v. 5), instead of שם as v. 4, and M.T., Quinta, Sym., Aq. here.

v. 7. This verse is most obscure. *laetantium*, as LXX, comes from regarding חללים as partic. of חלל, *play on the pipe*, as Sym. But Aq., St Jer. derive from חגל, *dance*. Either of these may be kept if שרים (see on v. 6 above) means *singers*, for "singers and pipers" or "singers and dancers" go together. But if שרים means *princes* then we suggest that the partic. is passive (Polal) and means *brought forth* (in birth); a meaning that is not unfrequently found. The sense might then be that all princes that are born really belong to Sion. But as this meaning of the vb. is not in the vers., we can only suggest it as possible.

omnium in M.T., St Jer., goes with next word, not with *laetantium*.

habitatio, as LXX= קיוון instead of M.T. מנוח= St Jer. *fontes mei*, as Aq., Sym. The former seems preferable.

NOTES

1. The *mountains* are probably Sion and Moriah, on which the City of God was built.
2. The *tabernacles of Jacob* are probably towns or cities in Palestine (cp. Jer. xxx 18). God loves Sion more than all the other towns in the Holy Land put together.
3. "Gloriosum autem illud est, quod omnes gentes, licet maxime nunc aversae a populo Dei, enumerabuntur et ipsae inter populum Domini" (Kroon in *Verbum Domini*, November, 1924, p. 327).
4. Who is the speaker? Most commentators (Vigouroux, Fillion, D'Eyragues, McSwiney, Boylan, Kroon, Briggs, Kirkpatrick, etc.) say that God is the speaker: he numbers Egypt (*i.e.*, Rahab: cp. lxxxviii 11; Is. xxx 7, li 9) and Babylon as belonging to him. Thus Kroon interprets (*loc. cit.*): "Recenseo et adnumero Rahab sive Aegyptum et Babylon, quae gentes tunc temporis longe a vero Dei cultu distabant, inter scientes vel agnoscentes et adorantes Me. Ecce alienigenae—*i.e.*, Philistiim et populus Aethiopum etiam ipsi sunt ibi, in Ecclesia nempe Dei, quae est nova Sion." Fr. Rickaby (*Psalms Made Easy*) supposes that Sion speaks: "I (Jerusalem) will register Egypt and Babylon . . . as recognising me (*scientium*

- me*), and wishing for my citizenship." Agellius and De Muis, however, make the Psalmist the speaker; but *scientium me* is then a difficulty, unless we read a dative with St Jer., LXX, and Symmachus; in which case the meaning may be that the Psalmist speaks with his friends, in ordinary conversation, of famous places and their heroes; but on reflection he realises that all these heroes, creatures of God, belong to Sion, the city of God.
5. Cp. Is. ii 2; Mich. iv 1. "Si sic omnes ad Sion vocantur jure merito ad Sion dici potest: Omnes nati sunt in te, omnes sunt filii tui. Deus enim altissimus te fundavit" (Kroon, *loc. cit.*).
 6. "Deus numerat in albo seu catalogo populorum et videt omnes populos et principes adesse ibi, in Sion nempe illa nova. Aliis verbis omnes vocantur ad Ecclesiam, prophetice omnes populi jam ibi adsunt, in catalogo populi Dei recensentur" (*ibid.*).
 7. The text of this verse is too doubtful for comment. Kroon gives the sense in the following words: "Effectus autem beatae illius vocationis omnium erit gaudium generale omnium beatorum. Habitatio enim illorum populorum in Sion monte Dei erit habitatio laetantium. Sic laetabundus vaticinium suum absolvit vates inspiratus." He concludes: "Nos autem dum psalmum hunc singulis hebdomadis laeti recitamus, pie simul a Deo precemur ut prophetica haec verba mox impleantur, ut omnes tum ex Occidente tum ex Oriente confluant ad montem illum elevatum in vertice montium, ad Ecclesiam dico unam atque catholicam."

PSALM LXXXVII (HEB. 88)

TITLE

"A song: a psalm: of the sons of Qorah: for the musical-director (?): upon maḥalath: for response (see I, p. 20): a maskil: of Heman the Ezrahite." Who was Heman the Ezrahite? In 1 Par. ii 6 a person named Heman is mentioned with Ethan, a name that is found in the title of the next Ps. In 3 K. iv 31 the two names come

together again, and Ethan is called "the Ezrahite." There they are represented as wise men, but with wisdom less than that of Solomon. It would seem, therefore, that these two men were contemporaries of Solomon. But in 1 Par. vi 33 Heman is numbered among David's musicians. This same Heman, with Ethan, Asaph, and Jeduthun, accompanied the Ark to the city of David (1 Par. xv 17, 19, xvi 41, 42). In 1 Par. xxv 5 he is further called David's "seer." It is probable that the "wise man," the "singer," and the "seer" were one and the same Heman. A slight genealogical difficulty is presented by the fact that, according to 1 Par. vi 33, xv 17, he is of the tribe of Levi, whereas 3 K. iv 31 and 1 Par. ii 6 seem to make him of the tribe of Juda. Possibly the explanation is that in one place his family descent is considered, and in the other his place of residence; a similar example will be found in Ju. xvii 7.

As Heman's name occurs nowhere else in the Psalter, the writer of the superscription must have had good reason for singling out this one Ps. to his credit.

SUBJECT

"It is sufficiently obvious that the calamity the poet deplores is not *national*, but personal and individual. To Job under his trials, to Ozias struck with leprosy, to Jeremias in his dungeon, this Psalm has been respectively assigned, on the strength merely of some few coincidences of expression" (McSwiney). Although, in the first instance, the Psalmist may be describing his own sufferings, yet these sufferings are so like those recounted in Pss. relating to the Suffering Servant, that the patristic interpretation that sees in this Ps. a picture of the Passion of Christ is fully justified. "*Psalmus iste, non secus ac psalmus xxi Deus Deus meus, respice in me, quocum mire consonat, totus est de passione Domini, quam, ut Patres docent, prophetice depingit*" (Schouppé, *Explanatio Psalmorum*, p. 248). The language of the Ps., like that of xxxvii, xxxviii, resembles that of the Book of Job.

The sufferer cries night and day to God, for his soul is exceedingly depressed, helpless, near unto death, abandoned by God (vv. 2-6). God's wrath lies heavily upon him: his

friends have forsaken him (vv. 7-10a). A second time he cries out, his hands stretched in prayer, for death is upon him (vv. 10b-13). A third time he cries to God, who seems to have rejected him. From his very youth he has undergone the sufferings because of God's anger; and for the same reason his friends have deserted him (vv. 14-19). The Ps. finds a fitting place in the third nocturn of the Good Friday Office. It is also recited every Saturday at Compline.

DATE

As Heman was one of David's singers, the Ps. belongs to the Davidic age. Jeremiah seems to have borrowed from the Ps. when he wrote Lam. iii 53-56. If the Syriac superscription is to be trusted, the Ps. was used by the Jewish exiles in Babylon.

VULGATE

2. Domine, Deus salutis meae:
in die clamavi, et nocte coram te.
3. Intret in conspectu tuo oratio mea:
inclina aurem tuam ad precem meam:
4. Quia repleta est malis anima mea:
et vita mea inferno appropinquavit.
5. Aestimatus sum cum descendentibus in lacum:
factus sum sicut homo sine adiutorio,
6. inter mortuos liber.
Sicut vulnerati dormientes in sepulcris,
Quorum non es memor amplius:
et ipsi de manu tua repulsi sunt.
7. Poserunt me in lacu inferiori:
in tenebrosis, et in umbra mortis.
8. Super me confirmatus est furor tuus:
et omnes fluctus tuos induxisti super me.
9. Longe fecisti notos meos a me:
posuerunt me abominationem sibi.
Traditus sum, et non egrediebar:
10. oculi mei languerunt prae inopia.
Clamavi ad te, Domine, tota die:
expandi ad te manus meas.
11. Numquid mortuis facies mirabilia:
aut medici suscitabunt, et confitebuntur tibi?

12. Numquid narrabit aliquis in sepulcro misericordiam
tuam,
et veritatem tuam in perditione ?
13. Numquid cognoscentur in tenebris mirabilia tua,
et justitia tua in terra oblivionis ?
14. Et ego ad te, Domine, clamavi:
et mane oratio mea praeveniet te.
15. Ut quid, Domine, repellis orationem meam:
avertis faciem tuam a me ?
16. Pauper sum ego, et in laboribus a juventute mea:
exaltatus autem, humiliatus sum et conturbatus.
17. In me transierunt irae tuae:
et terrores tui conturbaverunt me.
18. Circumdederunt me sicut aqua tota die:
circumdederunt me simul.
19. Elongasti a me amicum et proximum:
et notos meos a miseria.
-

2. O Yahwè, God of my salvation,
Day and night I cry before thee.
3. Let my prayer enter into thy presence:
Incline thine ear unto my cry:
4. For my soul is full of evils,
And my life is nigh unto Sheol.
5. I am counted with them that go down into the pit:
I am become as a man without help,
6. Adrift among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more;
And they are cut off from thy right hand.
7. Thou hast put me in the bottommost pit,
In dark places, and in the shadow of death.
8. Upon me thy wrath lieth heavily,
And thou hast brought upon me all thy billows. Sela.
9. Thou hast removed mine acquaintances from me:
Thou hast made me an abomination unto them:
I am under restraint and unable to come forth.
10. Mine eye wasteth away through affliction.

- 10b. I cry daily unto thee, O Yahwè:
I spread out my hands unto thee.
11. Wilt thou do wonders to the dead?
Shall the shades rise up to praise thee? Sela.
12. Shall thy mercy be recounted in the grave?
And thy truth in the place of ruin?
13. Shall thy wonders be known in the dark places?
And thy justice in the land of forgetfulness?
14. Still I cry unto thee, O Yahwè;
And at morn my prayer cometh before thee.
15. Why, O Yahwè, dost thou reject me?
[Why] hidest thou thy face from me?
16. I am afflicted and in toils from my youth up:
I am lifted up, laid low, and perplexed (?).
17. Thy hot anger is gone over me:
Thy terrors have oppressed me.
18. They have encompassed me like water all day long:
They have surrounded me together.
19. Friend and neighbour thou hast removed far from me;
And thou hast withholden mine acquaintances.

OBSERVATIONS

- v. 2. *in die* : Read יוֹמִים instead of M.T. יוֹם.
et, as LXX, St Jer. M.T. omits.
- v. 3. *precem meam* = LXX δέησίν μου. St Jer. has *laudationem meam* :
M.T. רִנָּתִי, *my cry*, which may be paraphrased by LXX;
yet latter may read רִנָּתִי תִּתֶּן (cp. 6. 10, 55. 2—LXX
δέησις, and parall. תִּתֶּן לָהּ, as here).
- v. 6. *liber* here = *adrift*; omit full-stop.
vulnerati : cp. 69. 27; but here *slain* rather than *pierced*, so
St Jer. *interfecti*.
dormientes : Heb. strictly *lying down*.
sepulchris : M.T., St Jer., LXX sing.
repulsi sunt : Rather *abscissi sunt*, St Jer.
- v. 7. *Posuerunt*, as LXX; but read *Posuisti* with M.T., St Jer.
et, as LXX, St Jer. (?): not in M.T.
umbra mortis, as LXX, Pesh.—*i.e.*, צֶלְמֹות instead of M.T.
מַצְלוֹת = St Jer. *profundis*, also Aq. The former is better
suited to context, as latter always refers to depths of *water*.
- v. 8. *confirmatus est* : The Heb. and LXX mean *lain heavily*.
induxisti, as LXX, Pesh. = prob. אָנִיחַ, which is certainly
better than M.T. עָנִיחַ = St Jer. *afflixisti*.

- v. 9. *abominationem* : Sing. also LXX, St Jer. : M.T. plur.
sibi : Read *eis*, St Jer.
Traditus sum : Prob. read with LXX, Pesh. נִלְאָהִי (Buhl)
 instead of M.T. נִלְאָהִי : St Jer. *clausum*. Put full-stop after
egrediebar.
- v. 10. *oculi* : M.T., St Jer. sing.
inopia : Rather *afflictione*, St Jer.
- v. 11. *medici* : The LXX wrongly read רָפָאִים instead of רָפָאִים—
i.e., the *shades of the dead*, which St Jer. renders by *gigantes*.
suscitabunt : Rather *surgant*, St Jer.
et, as LXX, St Jer. Insert in M.T.
- v. 12. *narrabit aliquis*, as LXX. M.T. = St Jer. *narrabitur*.
et, as LXX, St Jer. : not in M.T.
- v. 15. *orationem* : LXX προσευχήν is prob. corruption of ψυχήν = M.T.,
 St Jer. *animam*.
- v. 16. *in laboribus* = LXX ἐν κόποις, as Pesh.; St Jer. *aerumnosus* :
 these seem to read וָנָו instead of M.T. וָנָו, *expired*.
mea, as LXX: not in M.T., St Jer., Sym.
exaltatus, as LXX., Pesh., reading Niph. instead of Qal in M.T. =
 St Jer. *portavi*.
autem : Omit; not in M.T., St Jer.
humiliatus sum, as LXX, Pesh., prob. reading מִכָּר (from vb.
 מִכָּר, *be low, humiliated*) instead of M.T. מִכָּר, *thy terrors* =
 Sym. and St Jer. *furorem tuum*. The right reading depends
 on the preceding vb. and is not easily decided.
et, as LXX, St Jer. : not in M.T.
conturbatus, as St Jer. and LXX ἐξηπορήθην. The Heb. word
 is found only here, and its meaning is uncertain.
- v. 17. *et*, as LXX: not in M.T., St Jer., Sym.
conturbaverunt me = LXX. ἐτάραξαν με. St Jer. *oppresserunt*
me. The word in M.T. is dubious.
- v. 18. *Circumdederunt* (bis) is not same vb. in Heb. : for second,
 St Jer. has *vallaverunt*.
- v. 19. *et* (2), as LXX: not in M.T., St Jer.
a miseria = LXX ἀπὸ ταλαιπωρίας = מִחֲשָׁךְ (?). M.T. has מִחֲשָׁךְ,
dark place. St Jer. *abstulisti*, also Pesh. This last is best,
 prob. reading מִשְׁכָּתָּה.

NOTES

- Cp. the words of the suffering Messiah in xxi 3.
- Cp. Job x 1, 15.
- Cp. xxi 12.
- "Set apart from companions, sundered from all love and sympathy, utterly isolated and uncared for" (Boylan).
- Cp. lxxxvii 13; Job x 21-22.

8. *thy billows*. Cp. lxviii 2, 3, 15.
9. Cp. Messianic Ps. lxviii 9, 21, also Job xix 13, 14, and Lk. xxiii 49.
under restraint—like a leper (Lev. xiii 46-59; cp. Is. liii 4).
10. Cp. vi 8; Job xvii 7.
spread out my hands in prayer.
11. The ordinary concept of life after death was dismal in the Jewish mind. Service and praise to Yahwè found no place in Sheol (cp. vi 6, cxiii 17; Bar. ii 17). This was quite true inasmuch as time of merit ceases with death. Yet we must not forget the flashes of revelation evidenced by such passages as xlvi 15, 16, lxxii 24; Is. xxvi 1-19; Job xix 25-27; Wisdom iii 1-10.
12. The *place of ruin* (Hebrew 'Abaddon) is a name for Sheol (cp. Job xxvi 6, xxviii 22). In Apoc. ix 11 it is personified.
13. The *land of forgetfulness* is likewise Sheol.
14. *at morn*. The meaning may be that the first thought of the Psalmist on awaking from sleep is his petition to God.
15. Cp. Job xiii 24; also Pss. xxi 25, lxviii 18.
16. "I am become poor and in difficulties from my childhood. And so he was: witness his birth in a stable, and his flight into Egypt; and being exalted on the cross . . . was humbled even unto death" (Bellarmine).
17. The Ps. ends in gloom: it has been called "the saddest of all the Psalms."

PSALM LXXXVIII (HEB. 89)

TITLE

"A maskil: of Ethan, the Ezrahite." Concerning Ethan see the preceding Ps. under Title.

SUBJECT

Inasmuch as the main argument is that the throne of the House of David is established for ever, this Ps. is Messianic; though the real significance of this fact—revealed later by Gabriel (Lk. i 32, 33)—may not have been known to the Psalmist (but cp. Is. vii 14, ix 7). He begins by telling

of God's mercy and truth which cannot fail: wherefore the promise that the throne of David shall remain for ever can never be void (vv. 2-5). Yea, the heavens proclaim the almighty and terrible power of the incomparable Yahwè: indeed, who is like unto him, all-powerful in heaven and on earth, yet just, kind, and faithful to his people when they trust in him? (vv. 6-19). The Psalmist then considers the great promise made to David through Nathan (2 K. vii), guaranteeing an everlasting covenant and throne (20-30). Even the breaking of the commandments on the part of Israel shall not alter the great promise on the part of God, though he will certainly punish these transgressions (31-38).

Now the Psalmist bitterly complains that it would seem that the promise has failed. David's kingdom is in a deplorable condition: its fortifications are broken down; its enemies are victorious; its shame is complete; the throne that was to remain for ever seems hurled to the ground (39-46). Wherefore the Psalmist begs God to cease from his wrath, and to remember the promises made to the House of David; otherwise it would seem that Israel shall never rise again. A final plea urges the contempt and scorn of the Gentiles to which Israel has been subjected (vv. 47-52).

Verse 53 is a doxology indicating the conclusion of Book III of the Psalter.

DATE

As Ethan the Ezrahite was living in the reign of Solomon (3 K. iv 31), it is not unreasonable to suppose that he witnessed the pillage of Jerusalem by Pharaoh Sesac (Shishak) "in the fifth year of the reign of Roboam" (Rehoboam)—*i.e.*, about 976 B.C. (cp. 3 K. xiv 25, 26; 2 Par. xii). The situation at that time is admirably reflected in this Ps. For the first time since they were uttered by Nathan to David the great promises seemed about to be made void. The monarchy had suffered a violent shock, yet it was not obliterated (v. 39). The Ps. is neither Maccabean nor post-Exilic: it was written in the time of the Monarchy.

APPLICATION

The everlasting throne of David is the Kingdom of Christ (Lk. i 33)—*i.e.*, the Church which Christ has promised shall remain even to the consummation of the world (Mtt. xxviii 20, xvi 18). Though at times in the history of the Church one may have been tempted to wonder whether the promise was to remain firm—the sins of our forefathers culminating in the Reformation is an example—yet we see that Christ has never allowed the Bark of Peter to be submerged.

VULGATE

2. Misericordias Domini
in aeternum cantabo.
In generationem et generationem
annuntiabo veritatem tuam in ore meo.
3. Quoniam dixisti: In aeternum misericordia aedificabitur
in caelis:
praeparabitur veritas tua in eis.
4. Disposui testamentum electis meis,
juravi David, servo meo:
5. Usque in aeternum praeparabo semen tuum.
Et aedificabo in generationem et generationem sedem
tuam.
6. Confitebuntur caeli mirabilia tua, Domine:
etenim veritatem tuam in ecclesia sanctorum.
7. Quoniam quis in nubibus aequabitur Domino:
similis erit Deo in filiis Dei?
8. Deus, qui glorificatur in consilio sanctorum:
magnus et terribilis super omnes qui in circuitu ejus
sunt.
9. Domine, Deus virtutum, quis similis tibi?
potens es, Domine, et veritas tua in circuitu tuo.
10. Tu dominaris potestati maris:
motum autem fluctuum ejus tu mitigas.
11. Tu humiliasti sicut vulneratum, superbum:
in brachio virtutis tuae dispersisti inimicos tuos.
12. Tui sunt caeli, et tua est terra,
orbem terrae et plenitudinem ejus tu fundasti:
13. aquilonem, et mare tu creasti.
Thabor et Hermon in nomine tuo exsultabunt:

14. tuum brachium cum potentia.
Firmetur manus tua, et exaltetur dextera tua:
15. justitia et iudicium praeparatio sedis tuae:
Misericordia et veritas praecedent faciem tuam:
16. beatus populus, qui scit jubilationem.
Domine, in lumine vultus tui ambulabunt,
17. et in nomine tuo exsultabunt tota die:
et in justitia tua exaltabuntur.
18. Quoniam gloria virtutis eorum tu es:
et in beneplacito tuo exaltabitur cornu nostrum.
19. Quia Domini est assumptio nostra,
et Sancti Israel, regis nostri.
20. Tunc locutus es in visione sanctis tuis, et dixisti:
Posui adiutorium in potente:
et exaltavi electum de plebe mea.
21. Inveni David, servum meum:
oleo sancto meo unxi eum.
22. Manus enim mea auxiliabitur ei:
et brachium meum confortabit eum.
23. Nihil proficiet inimicus in eo,
et filius iniquitatis non apponet nocere ei.
24. Et concidam a facie ipsius inimicos ejus:
et odientes eum in fugam convertam.
25. Et veritas mea, et misericordia mea cum ipso:
et in nomine meo exaltabitur cornu ejus.
26. Et ponam in mari manum ejus:
et in fluminibus dexteram ejus.
27. Ipse invocabit me: Pater meus es tu:
Deus meus, et susceptor salutis meae.
28. Et ego primogenitum ponam illum
excelsum prae regibus terrae.
29. In aeternum servabo illi misericordiam meam:
et testamentum meum fidele ipsi.
30. Et ponam in saeculum saeculi semen ejus:
et thronum ejus sicut dies caeli.
31. Si autem dereliquerint filii ejus legem meam:
et in iudiciis meis non ambulaverint:
32. Si justitias meas profanaverint:
et mandata mea non custodierint:

33. Visitabo in virga iniquitates eorum:
et in verberibus peccata eorum.
 34. Misericordiam autem meam non dispergam ab eo:
neque nocebo in veritate mea:
 35. Neque profanabo testamentum meum:
et quae procedunt de labiis meis, non faciam irrita.
 36. Semel juravi in sancto meo: Si David mentiar:
 37. semen ejus in aeternum manebit.
 38. Et thronus ejus sicut sol in conspectu meo,
et sicut luna perfecta in aeternum:
et testis in caelo fidelis.
 39. Tu vero repulisti et despexisti:
distulisti Christum tuum.
 40. Evertisti testamentum servi tui:
profanasti in terra Sanctuarium ejus.
 41. Destruxisti omnes sepes ejus:
posuisti firmamentum ejus formidinem.
 42. Diripuerunt eum omnes transeuntes viam:
factus est opprobrium vicinis suis.
 43. Exaltasti dexteram deprimentium eum:
laetificasti omnes inimicos ejus.
 44. Avertisti adjutorium gladii ejus:
et non es auxiliatus ei in bello.
 45. Destruxisti eum ab emundatione:
et sedem ejus in terram collisisti.
 46. Minorasti dies temporis ejus:
perfudisti eum confusione.
 47. Usquequo, Domine, avertis in finem:
exardescet sicut ignis ira tua ?
 48. Memorare quae mea substantia:
numquid enim vane constituisti omnes filios hominum ?
 49. Quis est homo, qui vivet, et non videbit mortem:
eruet animam suam de manu inferi ?
 50. Ubi sunt misericordiae tuae antiquae, Domine,
sicut jurasti David in veritate tua ?
 51. Memor esto, Domine, opprobrii servorum tuorum
(quod continui in sinu meo) multarum Gentium.
 52. Quod exprobraverunt inimici tui, Domine,
quod exprobraverunt commutationem Christi tui.
 53. Benedictus Dominus in aeternum:
fiat, fiat.
-

2. The mercies of Yahwè for ever will I sing:
To generation and generation I will declare by my
mouth thy truth.
3. For thou saidst: " Mercy is built up for ever in the
heavens ":
(In them is thy faithfulness established).
4. " I have made a covenant with my chosen one:
I have sworn unto David my servant:
5. Thy seed will I establish for ever,
And will build up thy throne to generation and genera-
tion. Sela.
6. The heavens do praise thy wonderfulness, O Yahwè,
Thy faithfulness also in the assembly of the holy ones.
7. For who in the sky can compare with Yahwè ?
[Who] is like unto Yahwè among the sons of God ?
8. A God awe-inspiring in the council of the holy ones,
Great and to be feared above all around him !
9. Yahwè, God of hosts, who is like unto thee ?
Mighty [art thou] O Yah; and thy truth is round about
thee.
10. Thou rulest the pride of the sea;
The surging of its waves thou dost still.
11. 'Twas thou that crushed Rahab as one that was slain:
With thy mighty arm thou didst scatter thine enemies.
12. Thine are the heavens, and thine is the earth:
The world and its fulness thou didst found:
13. Thou didst create the North and the South:
Tabor and Hermon rejoice in thy name.
14. Thine is an arm with might;
Strong is thy hand; uplifted is thy right hand.
15. Justice and judgement are the basis of thy throne;
Mercy and truth go before thy face.
16. Well for the people that know the joyous shout !
That walk, O Yahwè, in the light of thy face !
17. In thy name they rejoice all day long;
And in thy justice they are exalted.
18. For thou are the glory of their might;
And by thy favour our horn is exalted.

19. For to Yahwè belongeth our shield,
And to the Holy One of Israel our king.
20. Once, in a vision, to thy pious ones thou spakest
Saying: "I have laid help on a hero;
I have raised up one chosen from my people.
21. I have found David, my servant;
I have anointed him with my holy oil.
22. With him my hand shall be strong;
And mine arm shall support him.
23. The enemy shall not beguile him;
And the son of iniquity shall not afflict him.
24. But I will shatter his adversaries before him:
I will smite those who hate him.
25. And my truth and my mercy shall be with him:
And in my name shall his horn be exalted.
26. And I will set his hand on the sea,
And his right hand on the rivers.
27. He shall call unto me: 'Thou art my father,
My God, and the rock of my salvation.'
28. Furthermore, I will make him my first-born,
The most high of kings on earth.
29. Eternally I will keep my mercy for him,
And my covenant with him shall be faithful.
30. And I will preserve his seed for ever,
And his throne as the days of heaven.
31. If his sons forsake my law,
And walk not in my judgements;
32. If they profane my statutes,
And observe not my precepts,
33. Then will I visit their transgressions with a rod,
And their iniquities with stripes.
34. Yet my mercy I will not take from him,
And I will not be false to my truth.
35. I will not profane my covenant,
Nor alter what hath gone from my lips.
36. Once for all I swore by my holiness:
Unto David I will not lie:
37. His seed shall continue for ever:
And his throne shall be as the sun before me:

38. It shall be established for ever as the moon,
And [as] the faithful witness in the sky." Sela.
39. But now thou hast rejected and despised,
Thou art enraged against thine anointed.
40. Thou hast spurned the covenant of thy servant:
Thou hast profaned his crown to the ground.
41. Thou hast broken down all his fences:
Thou hast laid his fortifications in ruins.
42. All that pass by the way despoil him:
He is become a reproach to his neighbours.
43. Thou hast exalted the right hand of his adversaries:
Thou hast gladdened all his enemies.
44. Thou hast turned aside the aid of his sword,
And hast not upheld him in battle.
45. Thou hast put an end to his lustre,
And hast hurled his throne to the earth.
46. Thou hast shortened the days of his youth:
Thou hast covered him with shame. Sela.
47. How long, O Yahwè? Wilt thou turn away for
ever?
(How long) shall thy wrath burn like fire?
48. Remember how short-lived am I:
For what vanity hast thou created all the sons of
men!
49. What man alive shall not see death?
Shall anyone deliver his soul from the grasp of Sheol?
[Sela.]
50. Where are thy former mercies, O Lord,
Which thou swarest in thy truth to David?
51. Remember, O Lord, the reproach of thy servants,
Which I bear in my bosom—[the reproach] from many
peoples:
52. [The reproach] wherewith thine enemies, O Yahwè,
have reproached:
Wherewith they have reproached the footsteps of thine
anointed.
53. Blessed be Yahwè for evermore. Amen. Amen.

OBSERVATIONS

- v. 2. *annuntiabo*, as St Jer. and LXX ἀπαγγελῶ = אֲנִיבִּיר or אֲנִיבִּירָה (cp. 40. 6, 71. 17, 18, 142. 3, 145. 4), rather than M.T. אֲנִיבִּיר.
- v. 3. *dixisti*, as LXX, Pesh., St Jer. is correct against M.T. 1st pers. *in caelis* : M.T., LXX, St Jer. read with next line, but Vulg. seems to divide correctly and reads a prep. ב. True, the line then seems too long, but prob. *Quoniam dixisti* is an addition.
- praeparabitur*, as LXX and Sym. pointing פָּרֵבִּין instead of M.T. פָּרֵבִּין = St Jer. *fundabis* which seems less likely.
- v. 4. *electis*, as LXX; but M.T., St Jer. sing. is supported by parall.
- v. 5. *sedem*—i.e., *thronum*, St Jer. Also v. 45.
- v. 6. *Confitebuntur*, as St Jer. In M.T. omit conjunct. or point waw consecutive.
- mirabilia* : plur. also LXX, Pesh., St Jer.; but M.T. sing. taken in abstract sense better satisfies parall.
- v. 7. *nubibus* : M.T. sing. : translate *sky*.
Deo : Most LXX texts, St Jer., M.T., read *Domino*.
Dei, as LXX, St Jer. In M.T. read אֱלֹהִים (cp. Job i 6, ii 1, xxxviii 7) instead of אֱלִים which is only found elsewhere in 29. 1, and there faulty.
- v. 8. *qui glorificatur*. LXX ἐνδοξαζόμενος, Aq. κατισχυρενόμενος, Sym. ἀήτητε, Theod. δοξαζόμενος, St Jer. *inclitus*, M.T. נִעְרָץ. The meaning is *terrible* or *awe-inspiring*.
magnus : Vulg. and LXX correctly read with this line: St Jer. and M.T. incorrectly at end of previous line. Read רַב instead of M.T. רַבָּה.
- v. 9. Divide lines as LXX, Vulg.
- v. 10. *potestati* : Rather *superbiae*, St Jer.
motum : LXX σάλον, St Jer. *elationes*. Perhaps read שִׂנְאָה. M.T. בְּשִׂנְאָה is difficult. Some suggest שִׂנְאִין, *roar*. Omit *autem*.
mitigas : M.T. adds suffix *them* : also 12b, 13a.
- v. 11. *vulneratum* : See obs. 88. 6.
superbum is proper name *Rahab*.
- v. 13. *mare* from LXX reading יָם instead of M.T. יָמִין which means (1) *right hand* (so St Jer. *dexteram*), (2) *South*—which is the meaning here. Full-stop after *exsultabunt*.
- v. 14. *et*, as St Jer. : not in LXX, M.T. Full-stop after *dextera tua*.
- v. 15. *praeparatio sedis* : Rather St Jer. *firmamentum throni*.
- v. 16. *beatus* begins a new stanza. See obs. 1, 1.
- v. 17. *et* (1). Omit : not in M.T., St Jer. Also *et* (2), v. 20.
- v. 18. *exaltabitur* : Read Qr. in M.T. and not Kt. (as St Jer. *elevabis*).
- v. 19. *assumptio* : St Jer. *protectio*. M.T. מָגֵן, *shield*.

- v. 19. *regis nostri* : Read nominative. St Jer. has ablative.
- v. 20. *Tunc*—i.e., *Once on a time*.
mea, as LXX: not in M.T., St Jer.
- v. 22. *enim* : Heb. אֲנִי. Read with *ei* and render with St Jer. *cum quo*.
auxiliabitur : Rather *firma erit*, St Jer.
- v. 23. *Nihil proficiet* : LXX οὐκ ὠφελήσει, prob. reading vb. אֲשֵׁא, *be a creditor* (so also B.D.B.); but Sym. and St Jer. אֲשֵׁא, (non) *decipiet*—i.e., *beguile*, seems better.
apponet, as LXX, reading יִסֶּה as in 2 K. (Sam.) vii 10; 1 Par. xvii 9. M.T., St Jer. here omit. The expression is a Semitism for *again*.
nocere ei, as LXX reading לְעִנּוֹתוֹ as in 2 K. vii 10. Here M.T. יַעֲנֶנּוּ.
- v. 24. *a facie* : Rather *ante faciem*, St Jer.
in fugam convertam : It is difficult to account for this. But the LXX τροπώσομαι, *turn in flight*, may be interpretative of M.T., Sym., St. Jer. *percutiam*.
- v. 27. *susceptor* : Heb. *Rock*.
- v. 31. *autem*, as St. Jer. : not in LXX, M.T.
- v. 33. *Visitabo* : The waw consec. in M.T. expresses the apodosis: see Driver's *Tenses*, § 136a.
- v. 34. *dispergam* : Read יִפְּרֵס in M.T. instead of אֲפִיר and translate *auferam*, as St Jer.
nocebo : Rather *mentiar*, St. Jer.
- v. 35. *Neque* : No conjunct. in M.T., St Jer.
quae praecedunt : Rather *quod egressum est*, St Jer. as M.T.
faciam irrita : Rather *mutabo*, St Jer. as M.T.
- v. 36. *sancto*, as St Jer. Render abstract *holiness*.
Si introduces the oath.
- v. 38. *et* (1) : not in M.T., St Jer.
perfecta is due to LXX reading partic. instead of Niphal imperf. in M.T.= St Jer. *stabilietur*.
- v. 39. *distulisti* : See obs. 78. 21.
- v. 40. *Evertisti* : LXX κατέστροφας, St Jer. *attenuasti*. The meaning of the Heb. vb. is uncertain: prob. *spurn*. Elsewhere only Lam. ii 7 where Vulg. has *maledixit*.
Sanctuarium : LXX ἁγίασμα, prob. referring to *consecration*, which is one meaning of גִּזְרִי, but another meaning is *crown*; so St Jer. *diadema*. This meaning is supported by v. 45b.
- v. 41. *firmamentum* : Read plur. with LXX, St Jer., M.T., and better *munitiones*, St Jer.
formidinem, as LXX, St Jer. (*pavorem*) giving one meaning of the Heb. word; but here primary meaning *ruin* is better.
- v. 43. *deprimentium* : With LXX, M.T., St Jer. read *hostium*,
- v. 44. The LXX, Vulg., and St Jer. seem not to read the אֶהָא of M.T.

- v. 44. *adjutorium* = LXX βοηθειαν = עֲזָרָה. M.T. has צוּר, *rock*, which is sometimes read as צֶרֶךְ, *flint* (cp. Jos. v 2, 3), or twisted into meaning *edge*. Read as LXX, Vulg. St Jer. has *robur*.
es auxiliatus : Rather *sublevasti*, St Jer.
- v. 45. *Destruxisti* : Rather *Quiescere fecisti*, St Jer.—i.e., *made to cease*, as M.T. Omit *eum*.
ab emundatione : With Aq., St Jer. (*munditiam ejus*) prob. read מִטְהָרָו instead of M.T. מִטְהָרָו. Buhl (after Bāthgen) suggests מִטְהָרָו, *the sceptre from his hand*.
- v. 46. *temporis* : Prob. reading עוֹלָמוֹ instead of M.T. עֲלֹמָיו = Aq., Sym., St Jer. *adulescentiae ejus*. In LXX B θρόνου is corruption of χρόνου.
- perfudisti* : Rather *operuisti*, St Jer.
- v. 47. Read three interrogations in this verse.
- v. 48. *substantia* prob. *duration*—i.e., *life-time* (cp. 39. 6); but מִהֶחָדָל אֲנִי (Buhl) would be better. St Jer. after Aq. = (Bāthgen) מִהֶחָדָל, *de profundo*.
constituisti : Rather *creasti*, St Jer.
omnes, as LXX, M.T. : not in St Jer.
- v. 50. *sicut* : Rather *quas* as St Jer., LXX.
- v. 51. With LXX, Vulg. omit כֹּל in M.T., St Jer. Latter has *omnes iniquitates*.
- v. 52. *commutationem* from LXX deriving from עֲקָב, *supplant* : but with M.T., St Jer. read *vestigia*.

NOTES

2. *To generation and generation*. The Psalmist is sure that his hymn is to endure.
3. The Covenant with the House of David cannot fail, as it is ratified in heaven (cp. 2 K. vii 8 ff.). But for the real significance of this Covenant see Lk. i 32, 33.
 The second line seems to be a parenthetical remark of the Psalmist.
6. *assembly of holy ones*—i.e., angels (cp. Job v 1, xv 15; Zach. xiv 5).
7. *the sons of God*—again the angels (see note on xxviii 1).
8. God's *council* is that of the angels (cp. Job i 6, ii 1).
10. The mention of *Rahab* (Egypt) in v. 11 suggests that the Psalmist has in mind the overthrow of the Egyptians at the Red Sea: but probably the allusion is to the destruction of a primeval monster.

13. *Tabor and Hermon*. Some interpret this as indicating east and west. Others say that these chief mountain peaks of Palestine here represent all mountains. A recent writer is convinced that the two hills stand as landmarks south and north for an inhabitant of Galilee. Consequently, he concludes, the Psalmist is a Galilaean (see *Expos. Times*, July, 1921, p. 433). If this means that the Ps. is provincial and not national, it would seem that the commentator has hardly read the Ps. (see also *R. B.*, 1925, p. 14).
14. Cp. Ex. xv 6, 12.
15. *go before* as attendants or heralds.
16. *the joyous shout*. This might possibly refer to the battle-cry (cp. Nu. xxiii 21; Jer. xx 16): but here evidently the writer means the festival celebrations (cp. 1 K. iv 5, 6; 2 K. vi 15; Lev. xxv 9; Ps. lxxx 2, etc.).
in the light of thy face—i.e., the divine pleasure or joy indicated by God's kind smile (see *R. B.*, 1921, p. 385).
18. *our horn*. See note on xvii 3, also for v. 25 below.
19. *our shield—i.e.*, the king, as the next line shows (cp. lxxxiii 10).
20. *a vision*. Cp. 2 K. vii 17; 1 Par. xvii 15.
pious ones. Nathan and, through him, David. Samuel also may be included.
a hero. Cp. 2 K. vii 9.
21. Cp. 1 K. xiii 14, xvi 1-13; 2 K. xii 7.
26. To "set one's hand" on a thing was to claim it as one's possession (cp. Is. xi 14). The Psalmist, according to the geographical ideas of his time, describes the world-wide dominion of David. The *sea* is the Mediterranean, and the *rivers* are probably the Tigris and Euphrates. The prophecy is fulfilled by the reign of the Son of David throughout the Catholic world.
27. Cp. 2 K. vii 14; 1 Par. xvii 13. Agellius writes: "Jam vero aperte a David ad Christum transit Psalmus; de Christo namque Dei filio, et eodem homine propter nos, haec verba intelligenda sunt, qui ex semine David factus secundum carnem, praedestinatus est filius Dei in virtute secundum spiritum [Rom. i 3, 4] . . . omnes fere nostri Christo haec dicta convenire testantur."

28. *first-born*. This title is not found in the Covenant recorded in 2 K. vii and 1 Par. xvii, nor in any other place is David or any other Jewish king called God's "first-born." In Ex. iv 22, the expression is used in reference to Israel, the "first-born" of the peoples; but here the Psalmist alludes to an individual person. Who is this person? Agellius, after pointing out that the prophecy could not be adequately fulfilled in Solomon inasmuch as his throne (v. 30) did not remain firm after his death, sums up the Catholic interpretation of this passage in the sentence: "Ad Christum proprie spectat oraculum." The "first-born," therefore, is Christ here, as in Col. i 15, 18; Heb. i 6; the "first-born" of Mary, the "Son of the Most High" (Lk. i 32, ii 7).
29. *Eternally* has Messianic import as in 2 K. vii 13, 16. As Bellarmine remarks, the verse cannot apply properly to David, Solomon, or his posterity, since their kingdom ceased under Jeckonias.
30. *as the days of heaven—i.e.*, as long as heaven abides (cp. Baruch i 11). With the whole verse compare Lk. i 32, 33.
31. Cp. 2 K. vii 14.
34. Cp. 1 Par. xvii 13.
38. Cp. lxxi 5. By *the faithful witness* some understand God himself (cp. Job xvi 20; Jer. xlii 5), and this seems the best interpretation. Bellarmine and others think that the rainbow is meant.
39. So far the Psalmist has recounted the glorious promises made to the House of David. *But now* he contrasts with these promises the actual state of affairs. As we saw above under Date, the time is that of Roboam, when the Ten Tribes have revolted against the throne of David, and Sesac has invaded Juda, pillaged Jerusalem, and despoiled the Temple. This invasion seems to have been far more severe than may be gathered from the concise narrative in 3 K. xiv 21 ff., and 2 Par. xii. In the year 1828, Champollion discovered on the walls of the temple at Karnak a long inscription recording this campaign, with a list of prisoners and of the localities where they were captured. "The greater number of names naturally

belongs to the kingdom of Judah, more especially to the desert region of the extreme south " (Sayce, *Higher Criticism and the Monuments*, p. 351).

thine anointed—i.e., Roboam, the representative of the House of David.

41. Cp. lxxix 13.

42. *his neighbours*—i.e., neighbouring nations, Idumeans, Syrians, etc.

44. *the aid of his sword*. Cp. the figure in 2 K. i 22: " The sword of Saul returned not empty."

46. *shortened the days of his youth*. The House of David, through sorrow and distress, has become prematurely old.

47. Cp. lxxviii 5. The Psalmist implies that God's wrath cannot last for ever, since he has promised that the throne of David shall never fail altogether.

48. Cp. xxxviii 5, 6. " Surely Yahweh has not fashioned a whole generation to make it live in misery, and without hope of the fulfilment of his promises !" (Boylan).

49. Every man must die one day or another, but in his short lifetime he desires to see the operation of divine mercy rather than continual wrath.

52. *the footsteps of thine anointed*. The Targum interprets this line as referring to the delay of the advent of the Messiah. Israel's enemies jeer at the non-realisation of the Jewish Messianic hope.

53. The doxology serves to indicate the close of Book III.

THE FOURTH BOOK OF THE PSALTER

PSALM LXXXIX (HEB. 90)

TITLE

“A prayer of Moses, the man of God.” Moses is called by this title in Deut. xxxiii 1; Jos. xiv 6.

SUBJECT

The Psalmist begins with a humble and beautiful acknowledgement of the eternity of God, the helper of men, and with this compares the shortness of the life of frail and sinful man (vv. 1-6). Yet this life, so brief, so empty, may be passed under the cloud of divine wrath on account of sin. Even if seventy or eighty years be reached, life is soon over, and with a sigh we quickly pass away (vv. 7-10). So the Psalmist pleads for divine compassion that the gift of wisdom may be given to men, that with gladsome hearts they may enjoy as many years of happiness as they have experienced of affliction and misfortune (vv. 11-17).

AUTHORSHIP

Although we are surprised to find this Ps. attributed to Moses, it must be confessed that the reasons alleged against his authorship have little weight. Professor Driver, after remarking that this Ps. “in dignity and deep religious feeling is second to none in the Psalter,” adds that “it may be questioned whether it does not presuppose conditions different from those of Moses’ age; and had Moses been the author, it is natural to suppose that it would have been more archaic in style than it actually is (*Literature of the Old Testament*, p. 380). Yet Professor Briggs, who, however, is sure that the Ps. “was put into his [Moses’] mouth as a pseudograph,” notices that it has dependence on the historical songs of the Pentateuch, and “its measure and rhythm are also those of these older poems” (ii, p. 272). The same writer’s reasons for supposing that “the late Exile is the most probable period of composition” are based on meagre evidence. Higher criticism, which lays enormous stress on literary analysis for determining the origin of writings,

cannot have it both ways. Here we have a Ps. "the language . . . measure and rhythm" of which are those of the old poems of Israel. By critical principles, therefore, this Ps. should be an early composition. Others cast doubt on the Mosaic authorship owing to apparent references to the post-exilic lot of Israel; but these references are no more than apparent. Passages like Job xiv 1; Is. xl 2, 6; Ezech. xi 16-20, are adduced as similar in expression to parts of this Ps.; but he would be a bold critic who would dare to prove from these texts that the Psalmist was dependent on them.

OCCASION

Those commentators who hold the Mosaic authorship of this Ps. justly point out affinities between it and Deut. xxxii-xxxiii, and suggest that it was written by Moses towards the close of his life. The motive is conjectured as follows. After the divine sentence that all the people who had come out of Egypt, except Caleb and Josue, should die before the Promised Land was reached (Nu. xiv 29 ff.), death gradually claimed the greater number of these people. But towards the close of his life, Moses, in the Ps., begged God to have mercy on the remnant that still survived, and to give some years of joy and consolation. There is no indication of Israel as a nation present or past in the Ps. Such expressions as "my people," "Israel," "Jacob," "Juda," find no place in the Ps. The Targum describes the Ps. as "a prayer which Moses, the prophet of the Lord, prayed, when the people of the house of Israel had sinned in the wilderness."

APPLICATION

Adoration of God's eternity, realisation of the shortness of our lives; fear of God's anger because of our sins; yet a loving confidence in his great compassion.

VULGATE

1. Domine, refugium factus es nobis:
a generatione in generationem.
2. Priusquam montes fierent,
aut formaretur terra et orbis:
a saeculo et usque in saeculum tu es, Deus.

3. Ne avertas hominem in humilitatem:
et dixisti: Convertimini, filii hominum.
 4. Quoniam mille anni ante oculos tuos,
tanquam dies hesternae, quae praeteriit,
Et custodia in nocte,
 5. quae pro nihilo habentur, eorum anni erunt.
 6. Mane sicut herba transeat,
mane floreat, et transeat:
vespere decidat, induret et arescat.
 7. Quia defecimus in ira tua,
et in furore tuo turbati sumus.
 8. Posuisti iniquitates nostras in conspectu tuo:
saeculum nostrum in illuminatione vultus tui.
 9. Quoniam omnes dies nostri defecerunt:
et in ira tua defecimus.
Anni nostri sicut aranea meditabuntur:
 10. dies annorum nostrorum in ipsis, septuaginta anni.
Si autem in potentatibus, octoginta anni:
et amplius eorum, labor et dolor.
Quoniam supervenit mansuetudo:
et corripiemur.
 11. Quis novit potestatem irae tuae:
et prae timore tuo iram tuam dinumerare?
 12. Dexteram tuam sic notam fac:
et eruditos corde in sapientia.
 13. Convertere, Domine, usquequo?
et deprecabilis esto super servos tuos.
 14. Repleti sumus mane misericordia tua:
et exultavimus, et delectati sumus omnibus diebus
nostris.
 15. Laetati sumus pro diebus, quibus nos humiliasti:
annis, quibus vidimus mala.
 16. Respice in servos tuos, et in opera tua:
et dirige filios eorum.
 17. Et sit splendor Domini nostri super nos,
et opera manuum nostrarum dirige super nos:
et opus manuum nostrarum dirige.
-
1. Lord, thou hast been a refuge for us
From generation to generation.

2. Before mountains were born,
And earth and world were brought forth,
From eternity unto eternity thou art, O God.
3. Thou turnest man back to dust,
And sayest: "Return, ye children of Adam,"
4. For a thousand years in thine eyes
Are as yesterday that is passed away;
And [as] a watch in the night
- 5a. Thou sweepest them away; they become [like]
sleep (?)
- 5b. As grass that fadeth in the morning;
6. In the morning it flowereth and [then] fadeth;
In the evening it withereth and drieth up;
7. So are we come to an end through thine anger,
And are dismayed by thy wrath !
8. Thou hast set our iniquities before thee,
Our misdemeanours in the light of thy countenance:
9. For all our days have declined through thy fury;
We bring our years to a close as a sigh.
10. The days of our years are threescore years and ten,
And if by reason of vigour they be fourscore,
Then their prolongation [spells] toil and affliction:
But it is soon over, and we take our flight !
11. Who knoweth the force of thine anger,
Or can reckon thy fury without fear of thee.¹
12. So make known our days.²
That we may acquire a heart of wisdom.
13. Return, O Yahwè ! How long ?
Yea, have compassion on thy servants !
14. Satisfy us in the morning with thy mercy,
That we may rejoice and be glad all our days !
15. Make us glad according to the days [wherein] thou
hast afflicted us,
According to the years [wherein] we have seen evil.

¹ Or "according to the fear due to thee."

² Or "thy right hand."

16. Let thy work appear unto thy servants,
And thy majesty unto their children.
17. And may the beauty of Yahwè our God be upon us;
And establish the deeds of our hands upon us,
Yea, the deeds of our hands do thou establish !

OBSERVATIONS

- v. 1. *refugium*=LXX=פֶּשֶׁן seems better than M.T. פֶּשֶׁן=Pesh., and St Jer. *habituaculam*.
- v. 2. *fierent*: Rather *nascerentur*, St Jer., Heb.
aut: Rather *et*, St Jer., LXX, M.T.
formaretur: Rather *parturiretur*, St Jer. In M.T. point Polal with Vulg., LXX, St Jer., Aq., Sym., instead of Polel.
- v. 3. *Ne* comes through LXX reading אֵל at the beginning of this verse and omitting אֵל (M.T., St Jer., Pesh.) at end of last verse. Vulg. has read both. The jussive verb in M.T. ought perhaps to be imperf.
humilitatem: The Heb. means something *crushed*: St Jer. *contritionem*; hence *dust*.
et: In M.T. read *waw* conjunct. rather than *waw* consec.
hominum: Heb. אָדָם. St Jer. *Adam* is appropriate in the context.
- v. 5. *quae pro nihilo habentur eorum anni erunt*: A puzzle. LXX has τὰ ἐξουθενώματα αὐτῶν ἔτη ἔσονται. Agell. thinks that LXX read זְהוּמָה from verb [זָהַם], *be foul, loathsome*. M.T. has וְרָמַתָּם= *Thou dost flood them*, a verb elsewhere only 77. 18, and there not certain. Then instead of שָׁנָה or שָׁנִים= *anni*, M.T. has שָׁנָה, *sleep*. So St Jer. *percutiente te eos, somnium erunt*. Sym. also reads שָׁנָה, but Pesh. reads שָׁנָה. The line remains obscure.
- v. 6. *transeat*: This seems to be the meaning of the verb in Qal as here. Moderns translate *sprout again*; but for this we ought to read Hiph (cp. Job xiv 7).
induret as LXX; but no corresponding word in M.T., St Jer.
- v. 7. *Quia*: כִּי here=so.
- v. 8. *saeculum nostrum*, as LXX=עוֹלָמֵנוּ improb. M.T. has עוֹלָמֵנוּ read by some as defect. partic. Qal [עָלַם], *hide*, hence *our secret*: others with Quinta read עוֹלָמֵנוּ, *our youth*. St Jer. has best—viz., *negligentias nostras*=prob. עוֹלָתֵינוּ, which satisfies parall.
illuminatione—i.e., light in sense of luminary קֶמֶר; God's face acting as a lamp throwing light on the sins.
- v. 9. Omit *et*: Read *in ira tua* in first line, as M.T.
defecerunt and *defecimus* are not same verb in Heb. Latter is as in v. 7; and here has obj. *annos nostros*.

- v. 9. *sicut aranea meditabuntur*, as LXX, supported by Pesh., seems impossible. St Jer. has *quasi sermonem loquens*; which is unsatisfactory. M.T. *as a sigh* alone gives sense. See note below. How Vulg., LXX may have got their reading is suggested in *Verbum Domini*, vol ii., p. 51. Full-stop after *meditabuntur*.
- v. 10. *in ipsis* as Heb.; but omit in translation, unless rendered "all told" (Rickaby).
- potentatibus*: Read abstr. as LXX. *et* (1): Render *Then*.
- amplius eorum*: LXX τὸ πλεῖον αὐτῶν, St Jer. *quod amplius*; all prob. reading רָחֵבָם, *their width, extent*, which is better than M.T. hapax leg. רָהֵבָם, *their pride*. Others suggest רָבָם for LXX.
- Quoniam*: כִּי here = *but*.
- supervenit*: The Heb. means *pass over*.
- mansuetudo*, as LXX reading from root [חָשָׁה], *be still, inactive*, as Agell. suggests. "For inactivity comes on" would give rather an appropriate sentence; but M.T. חָיֵשׁ = Sym., St Jer. *cito*, is more likely. Aq. read חָיֵשׁ = ἀνῆρ.
- corripiemur*: Agell. says that LXX παιδευθησόμεθα is corruption of πετασθήσόμεθα, which is near M.T., Sym., St Jer. *avolamus*.
- v. 11. *prae*: LXX ἀπὸ = מ privative instead of M.T. כ = St Jer. *secundum* = Sym. κατὰ. It is not easy to decide between the two.
- dinumerare*, as LXX seems better in this line than in the next, as M.T., St Jer.
- v. 12. *Dexteram tuam*, as LXX יְמִינְךָ may be correct (see Briggs); but M.T., Pesh., St Jer. יְמִינֵנו, *dies nostri*, is far more prob. (cp. 39. 5, and Moses' Canticle, Deut. xxxii 29).
- et*: Waw final. Also *et* (1), v. 14.
- eruditos*, as LXX, reading some form of בִּין (?). But read M.T. נִבְרִיא = St Jer. *veniemus*, as Aq., Sym., Quinta.
- v. 14. *Repleti sumus . . . Laetati sumus* (v. 15): Read imperatives as St Jer., M.T.: *Imple nos . . . Laetifica nos*.
- v. 15. *pro*, as St Jer.: LXX ἀνθ'. Read כ, *according to*, as M.T.
- mala*: Plur. also St Jer., LXX, Sym. M.T. sing.
- v. 16. *Respice*: LXX καὶ ἴδε = וּרְאֵה. But read with M.T. וּרְאֵה, as Sym., St Jer. *appareat*, with subject *opus* (better sing. than plur. in Vulg., LXX) *tuum*. Omit *et in*: not in M.T., Sym., St Jer.
- dirige*, from LXX reading הַדְרֵךְ instead of M.T. הַדְרֵךְ = Pesh., Sym., St Jer. *gloria tua*. Vulg. and LXX fail to explain לְעַל that follows.
- v. 17. *splendor*, as LXX = נִנְה instead of M.T. נָעַם, *beauty* = St Jer. *decor*; Sym. τὸ κάλλος (cp. 27. 4).
- opera*: Plur. also LXX; but M.T., St Jer. sing. Not same word as v. 16, but same as in next line.
- dirige* (2): LXX adds *super nos*: M.T. suffix *it*—i.e., the deeds of our hands.

NOTES

2. Mountains were regarded as the most ancient features of the earth (cp. Moses' words, Deut. xxxiii 15).
3. A reference to Gen. iii 19. *Return—i.e., to dust.*
children of Adam. Cp. Moses' canticle, Deut. xxxii 8.
4. Quoted in 2 Pet. iii 8. God does not depend on time: his promises will be fulfilled in due course.
a watch. The Jews divided the night into three watches.
5. Notice the contrast. God exists unchanged throughout eternity, independent of time. Man's life is almost as but one day. In the morning he is in the flower of his age, and he begins to fail before the morning is over: by evening he is shrivelled up and dead (cp. Ps. cii 15).
7. Shortness of life, and so death, is caused by sin, which rouses the just anger of God (cp. Gen. iii 22, 23; Nu. xiv 34, 35; Rom. v 12).
8. *the light.* See obs. above.
9. *as a sigh,* a passing sound full of sorrow. So our lives!
"Vita nostra misera est ob furorem Dei, quem provocarunt peccata nostra et brevis est, celeriter pertransit sicut cogitatio seu suspirium" (*Verbum Domini*, vol. ii, p. 51).
10. *their prolongation* refers either to the addition to three-score years and ten, or to the whole life. The latter is suggested by the *Book of Jubilees*, xxiii, 12: "In those days, if a man live a jubilee and a half of years, they will say regarding him: he hath lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace."
take our flight. Cp. Job xx 8.
12. Cp. Canticle of Moses, Deut. xxxii 29.
13. *Return—i.e., be again compassionate towards us* (cp. Ps. vi 3, 4).
have compassion, etc. This line is also in the Canticle of Moses, Deut. xxxii 36.
14. *in the morning* may mean simply *soon, early*, here and perhaps in v. 5b above. Others suppose it to mean "after the night of suffering"; but the prayer seems to

be for relief from suffering, rather than for favours *after* the suffering is over.

15. *days*. The peculiar form of the word in Heb. is found only here and Deut. xxxii 7.

the years, etc. The reference is probably to the forty years of hardships in the wilderness (cp. Deut. viii).

16. *thy work*. Cp. Deut. xxxii 4, xxxiii 11.

17. *the deeds of our hands*—a phrase found seven times in Deuteronomy.

PSALM XC (HEB. 91)

TITLE

In the Massoretic Text there is no title, nor in St Jerome's version. The Vulgate obtains from the Septuagint: "Laus Cantici David."

SUBJECT

A beautiful act of confidence in God. The soul that shelters under God shall be protected from all dangers, but especially from the plague that is claiming many victims among sinners (vv. 1-8). The next stanza sums up what has already been said (vv. 9, 10), but adds that God will give guardian angels to such a soul, that it may be kept from harm and led through perils to security (vv. 11-13). In the last three verses God speaks. He will protect the soul that trusts and knows him. He will give it length of days and salvation (vv. 14-16).

This Ps., well suited for night prayers (especially vv. 5, 6), has always been a Compline Ps.

AUTHORSHIP

If internal evidence counts for anything, the Vulgate is correct in assigning this Ps. to David; for its phraseology and style is that of the Davidic Pss. So Briggs concludes that the title in the LXX is due to "the large number of terms in this Ps. familiar" in the Davidic collection (ii, p. 279).

OCCASION

Many Catholic commentators are of opinion that this Ps. was written during the great pestilence, when "there died of the people seventy thousand men" (2 K. xxiv 15). David may have composed it for the comfort of his people at the outbreak of the plague. His agonising appeal for his "sheep" is recorded in 2 K. xxiv 17. The pestilence is referred to in the Ps., verses 3, 6, 7, 10.

VULGATE

1. Qui habitat in adjutorio Altissimi,
in protectione Dei caeli commorabitur.
2. Dicet Domino: Susceptor meus es tu, et refugium
meum:
Deus meus sperabo in eum.
3. Quoniam ipse liberavit me de laqueo venantium,
et a verbo aspero.
4. Scapulis suis obumbrabit tibi:
et sub pennis ejus sperabis.
5. Scuto circumdabit te veritas ejus:
non timebis a timore nocturno,
6. A sagitta volante in die,
a negotio perambulante in tenebris:
ab incursu, et daemonio meridiano.
7. Cadent a latere tuo mille,
et decem millia a dextris tuis:
ad te autem non appropinquabit.
8. Verumtamen oculis tuis ^vconsiderabis:
et retributionem peccatorum videbis.
9. Quoniam tu es, Domine, spes mea:
Altissimum posuisti refugium tuum.
10. Non accedet ad te malum:
et flagellum non appropinquabit tabernaculo tuo.
11. Quoniam Angelis suis mandavit de te:
ut custodiant te in omnibus viis tuis.
12. In manibus portabunt te:
ne forte offendas ad lapidem pedem tuum.
13. Super aspidem et basiliscum ambulabis:
et conculcabis leonem et draconem.

14. Quoniam in me speravit, liberabo eum:
protegam eum, quoniam cognovit nomen meum.
15. Clamabit ad me, et ego exaudiam eum:
cum ipso sum in tribulatione:
eripiam eum et glorificabo eum.
16. Longitudine dierum replebo eum:
et ostendam illi salutare meum.

1. He that dwelleth under the shelter of the Most High
Doth abide under the shadow of the Almighty.
2. He saith of Yahwè: " My refuge, and my stronghold;
My God in whom I trust !"
3. For he shall deliver thee from the snare of the fowler,
And from the destructive pestilence.
4. He shall cover thee with his pinions,
And under his wings thou shalt find refuge:
His faithfulness shall encircle thee like a shield.
5. Thou shalt not fear the terror at night,
[Nor] the arrow that flieth at daytime,
6. [Nor] the pestilence that goeth about in the dark,
[Nor] the destruction that wasteth at noonday.
7. A thousand may fall at thy side,
And ten thousand at thy right hand,
But it shall not reach unto thee.
8. Only with thine eyes shalt thou behold,
And see the recompense of the wicked.
9. Because [thou hast said]: " Thou, Yahwè, art my
refuge,"
Thou hast made the Most High thy retreat:
10. No evil shall befall thee,
And the plague shall not come near thy tent.
11. For he shall give his angels charge over thee,
To keep thee in all thy ways.
12. On their hands they shall bear thee up,
Lest thou dash thy foot against the stone.
13. Thou shalt tread upon the asp and cobra:
Thou shalt trample under foot the young lion and
serpent.

14. " Because he hath sought refuge in me, I will free him:
I will set him in security, because he knoweth my name.
15. He shall call upon me, and I will answer him:
I will be with him in distress:
I will deliver him, and glorify him.
16. I will satisfy him with length of days,
And show him my salvation."

OBSERVATIONS

- v. 1. *adjutorio*=LXX βοθητήρ, perhaps reading עֲזָרָה, but more prob. paraphr. M.T. סִתֵּר, *hiding place, shelter*, as Aq., Quinta, St Jer. *abscondito*.
protectione: LXX, Aq. σκέπη, *covering*. M.T. אֶל = St Jer. *umbraculo*, as Sym.
Dei caeli, as LXX= אֵל שָׁמַיִם. M.T. has simply שָׁמַיִם. St Jer. *Domini*.
- v. 2. *Dicet*, as LXX, Pesh.= יֹאמֵר. St Jer. partic. אֹמֵר, *dicens*.
Either of these is preferable to M.T. אָמַר.
Domino: The ה here has force of "of Yahwè" rather than "to Yahwè."
susceptor=*spes*, v. 9. Heb. *refuge*.
es tu, as LXX. Prob. explan.: not in M.T., St Jer.
refugium: See obs. 18. 3.
- v. 3. *me*, as LXX א, R, A, T: but B omits. M.T., St Jer. *te* is correct.
venantium: plur. also LXX, St Jer. M.T. sing.
et: Read with LXX. M.T., St Jer. omit.
verbo, as LXX, Pesh., Sym.= דִּבְרֵי instead of M.T. דְּבָרִים,
pestilence, which is correct. St Jer. *morte*.
aspero: LXX παραχάδους, *troublesome*. M.T. *destructions*. St Jer. *insidiarum*.
- v. 4. *Scapulis*: See 68. 14; *pinions*.
sperabis=*find refuge*, as often.
- v. 5. *circumdabit te*=LXX κυκλώσει σε. M.T. וְסָחָה only here,
"buckler" (B.D.B.). St Jer. *et protectio*. The LXX gives
best sense, and a verb is wanting in the line. But if LXX=
יִסְחָרֶה it is doubtful whether this verb can have this
sense. Its ordinary meaning is *travel about*. Possibly LXX
read יִסְכְּחֶה. Full-stop after *ejus*.
- v. 6. *negotio*: Read *peste* with St Jer. Same word as v. 3 (Heb.).
incursu: LXX συμπτώματος, *calamity, destruction*, as M.T.
et daemonio: So LXX, Targ., Aq.—i.e., וְשָׂרָה instead of M.T.
וְשָׂרָה, *despoil, waste*. St Jer. has for the whole line: *a morsu*
insidiantis meridie (al. *insanientis meridie*).
- v. 7. *autem*: Read with LXX, St Jer. M.T. omits.
- v. 8. *Veruntamen*, as St Jer. Heb. וְכֵן here = *only*.

- v. 9. *refugium*, as LXX prob. reading קִמְעוֹן as 90. 1 instead of M.T., St Jer., Aq. קִמְעוֹן.
- v. 12. *In* : Strictly *on* (Heb.). Omit *forte*.
- v. 13. *aspidem*, as LXX, Pesh., St Jer. rightly reading זֶהָל instead of M.T., Aq. לִשְׂהָל, *lion*.
et (2), also LXX. Not in M.T., St Jer.
leonem : The Heb. means *a young lion*.
draconem : Here the Heb. is rather *serpent*, as Ex. vii 9; Deut. xxxii 33.
- v. 14. *speravit*, as LXX = הִסֵּךְ seems better than M.T. הִשֵּׁךְ ('incredible,' Cheyne) = St Jer. *adhaesit*.

NOTES

1. St Augustine calls attention to our Lord's words, Mtt. xxiii 37 (cp. with this verse Davidic Pss. xxvi 5, xxx 21, etc.).
2. See Davidic Pss. xvii 3, xxx 4, lxx 3, etc.
4. See Davidic Pss. xvi 8, xxxv 8, lvi 2, lx 5, lxii 8; also Deut. xxxii 11.
5. *terror at night*. In the Canticle of Canticles (iii 8) we read of guards about the bed of Solomon because of fears in the night. The terror here in the Ps. is probably of the plague.
the arrow that smites one with the plague. "The Arabs and Turks speak of the plague as 'the arrow of God'" (D'Eyragues).
6. *noonday*. This is the fourth mention of time; so that verses 6-7 mean that he who trusts in God will be smitten at no time during the day.

The *Breviarium in Psalmos* applying these verses to avoidance of disease of the soul gives the following interesting example: "You may be a monk going for a walk by yourself in the city. During the walk you hear shouting in the circus. Some one comes up to you and says: 'Let us go and have a look; there is a circus here.' You reply: 'I cannot; I am not allowed to go there.' He may then point out to you that there are thousands of spectators in there, and say: 'There are two hundred thousand spectators in there. Are they all going to be damned, while you alone are saved!' But you must bear in mind that this is the work of the devil (symptoma

- diaboli), and that many, indeed, do fall" (P.L., t. 26, col. 1164).
8. Cp. Ex. xiv 31, where Israel beholds the Egyptian host destroyed by the hand of God.
9. *Because thou hast said*, etc. This line refers back to verse 2.
11. The Guardian Angels (cp. Gen. xxiv 7; Ps. xxxiii 8; Mtt. xviii 10). This verse and the following were employed by the devil when he tempted our Lord (Mtt. iv 6; Lk. iv 10, 11).
13. The words are more or less figurative, as in Mk. xvi 18 and Lk. x 19: "Behold I have given you power to tread on serpents and scorpions, and upon all the power of the enemy" (where the reference is rather to evil spirits, as verses 17, 20 show) (see also Rom. xvi 20; 1 Pet. v 8).
16. Cp. 1 Pet. i 10: "Of which *salvation* the prophets have enquired and diligently searched, who prophesied of the grace to come in you."

"Opportune igitur hujus Psalmi verbis nos armat Ecclesia ad pugnam contra nostrae salutis adversarios, contra daemonem ejusque satellites, quo facti, divina adiuvante gratia, iis omnibus fortiores atque victores, alacrius intendamus in vitiorum expugnationem, in exercitium virtutum, in profectum animarum, dum instat 'tempus acceptabile, dies salutis' (2 Cor. vi 2); quibus Apostoli verbis ipsa Ecclesia nos hortatur ad utiliter et pie quadragesimale tempus transigendum" (Vaccari in *Verbum Domini*, iii, p. 48). See the Tract of the Mass on the first Sunday of Lent.

PSALM XCI (HEB. 92)

TITLE

"A psalm: a song for the Sabbath day."

SUBJECT

It is good to give praise unto God. Morning and night sacred music should tell of his mercy and fidelity, shown forth in works of justice that gladden the Psalmist's heart (vv. 2-6). No one, except the fool, can fail to recognise and

appreciate God's designs, especially his justice in dealing with the wicked and the good. For a time he allows the godless to flourish, but their ultimate fate is destruction, for the vindication of God's glory (vv. 7-9). While the end of the wicked is perdition, the good (among whom the Psalmist numbers himself), by the justice of God, are exalted, live to an old age, and witness the downfall of their enemies (vv. 8-12). The final stanza describes, under the figure of a majestic tree, the prosperous growth of the just soul (vv. 13-16).

AUTHORSHIP

No author's name is given in the title. Several expressions suggest Davidic authorship—"music," "wild-ox," "spy on," "Rock," "thoughts," etc.; but this evidence is too weak to be conclusive. The author, therefore, remains unknown.

VULGATE

2. Bonum est confiteri Domino:
et psallere nomini tuo, Altissime.
3. Ad annuntiandum mane misericordiam tuam:
et veritatem tuam per noctem.
4. In decachordo, psalterio:
cum cantico, in cithara.
5. Quia delectasti me, Domine, in factura tua:
et in operibus manuum tuarum exultabo.
6. Quam magnificata sunt opera tua, Domine!
nimis profundae factae sunt cogitationes tuae.
7. Vir insipiens non cognoscet:
et stultus non intelliget haec.
8. Cum exorti fuerint peccatores sicut foenum:
et apparuerint omnes, qui operantur iniquitatem:
Ut intereant in saeculum saeculi:
9. tu autem Altissimus in aeternum, Domine.
10. Quoniam ecce inimici tui, Domine,
quoniam ecce inimici tui peribunt:
et dispergentur omnes, qui operantur iniquitatem.
11. Et exaltabitur sicut unicornis cornu meum:
et senectus mea in misericordia uberi.
12. Et despexit oculus meus inimicos meos:
et in insurgentibus in me malignantibus audiet auris mea.

13. Justus, ut palma florebit:
sicut cedrus Libani multiplicabitur.
 14. Plantati in domo Domini,
in atriis domus Dei nostri florebunt.
 15. Adhuc multiplicabuntur in senecta uberi:
et bene patientes erunt, ut annuntient:
 16. Quoniam rectus Dominus, Deus noster:
et non est iniquitas in eo.
-

2. It is good to give praise unto Yahwè,
And to psalm to thy name, Most High:
3. To declare thy mercy in the morning,
And thy truth in the night,
4. With a ten-stringed harp,
With music on the lyre.
5. For thou gladdenest me, O Yahwè, by thy deeds:
I rejoice at the works of thy hands.
6. How great are thy works, O Yahwè!
[How] exceedingly deep are thy thoughts!
7. The foolish man knoweth not,
And the stupid understandeth not this:
8. When the wicked sprout forth as the grass,
And workers of iniquity all flourish,
[It is] that they may be destroyed for ever:
9. But thou, O Yahwè, art on high eternally.
10. For, lo, thine enemies, O Yahwè,
For, lo, thine enemies shall perish,
And all workers of iniquity shall be scattered.
11. But my horn shall be exalted like [that of] a wild ox,
And mine old age by luxuriant oil.
12. Mine eye also shall look on those that spy upon me,
And mine ear shall hear [of the fall] of evil-doers that
rise up against me.
13. The just shall sprout forth like a palm tree:
He shall increase like a cedar of Lebanon:
14. Transplanted into the house of Yahwè,
In the courts of our God they shall sprout forth.

15. In old age they shall still bear fruit,
Fertile and luxuriant they shall be,
16. Thereby declaring that Yahwè is upright:
My Rock ! and there is no iniquity in him.

OBSERVATIONS

- v. 3. *per noctem* : Rather *in nocte*, St Jer.
v. 4. Prob. omit עָלַי (2) : cp. 33. 2.
v. 5. *factura* : With Pesh., Targ., prob. read plur.
et, also LXX: not in M.T., St Jer.
v. 6. *factae sunt*, as St Jer.; but interpretative and unnecessary.
v. 8. *apparuerint* : LXX δέκνυσαν, *peep up* (?) : but read M.T., Aq.,
Sym. ἤθησαν, St Jer. *floruerunt*.
v. 9. *Altissimus* : LXX ὑψιστος, prob. מְרוֹמָם. M.T. מְרוֹם = St Jer.
excelsus.
v. 11. *Et exaltabitur*, as LXX, St Jer. reading וְתָרַם instead of
M.T. וְתָרַם.
unicornis—prob. *wild ox* : cp. 22. 22.
et, as LXX, St. Jer. : not in M.T.
senectus mea, as St Jer., LXX, Sym.—i.e., בְּלֶתִּי instead of
M.T. בְּלֶתִּי, *I mix with oil (anoint ?)*, (*am anointed ?*). The
passage is doubtful (see B.D.B., p. 117).
miser cordia = ἐλεῶ LXX B*, corruption of ἐλάω LXX B* ב, א,
A, T oil, as M.T., Sym., St Jer. *oleo*.
v. 12. *Et* : In M.T. read waw conjunct. instead of waw consec.
inimicos : St Jer. more precisely *eos qui insidiantur (mihi)*.
With vers. read שָׁרְרִי instead of M.T. שׁוּרִי.
et, as LXX: not in M.T., St Jer.
v. 13. *florebit, flore bunt* (v. 14) : same Heb. vb. as for *exorti fuerint*,
v. 8.
v. 14. *Plantati* : Strictly *Transplantati*, St Jer.
domus is explanatory: not in LXX, St Jer., M.T.
v. 15. *multiplicabuntur* : Rather *fructificabunt*, St Jer., Heb.
uberi belongs to next line, as in M.T., St Jer., Sym. Further
read M.T. רְשָׁנִים = St Jer. *pingues* instead of LXX, Vulg.
רְשָׁנָה. Not same Heb. word as in v. 11.
bene patientes is a bald rendering of LXX εὐπαθεύοντες, which
here means *flourishing* = St Jer. *frondentes*. Same Heb.
word for *uberi*, v. 11.
ut annuntient belongs to next line. The Heb. ה with infin.
may be translated as *Thereby declaring* : St Jer. *annuntiantes*.
v. 16. *Deus noster*. *Deus* comes from LXX translating צוּר Rock
by θεός (as often) : *noster* should be *meus*, as in LXX, St Jer.
(*fortitudo mea*), M.T. Also read with last two in final line.

NOTES

2. Hymns of praise of God's mercy and truth should ever arise from earth to heaven.
4. Cp. xxxii 2.
5. The *deeds* and *works* of God that the Psalmist especially has in mind are his providential designs for the recompense of the good and for the ultimate ruin of evil-doers.
7. Cp. xlviii 11. The *foolish* and the *stupid* are the evil-doers who deny that there is a divine Providence (cp. xiii 1; also Rom. i 21).
this refers to what follows—viz. that the prosperity of the wicked is but transitory: their end is complete failure. With v. 8 cp. lxxii 18 ff.; xxxvi 1, 2.
9. God does not sleep. On high he watches continually the wicked deeds of evil men, and in due time will pass sentence upon them.
11. *horn*. See note on xvii 3.
oil denotes fatness (which may be the meaning of the Heb. word here). Rubbed into the body it gives suppleness and a feeling of youthful vigour. It is, therefore, symbolical of general well-being.
12. *look on* the enemies cast down by the judgement of God (cp. li 8).
13. Cp. li 10, i 3.
14. The *house* and *courts* probably denote neither the Tabernacle nor the Temple; but the verse describes figurative growth in the presence of God.

PSALM XCII (HEB. 93)

TITLE

There is no title in the Massoretic Text nor in St Jerome's translation from the Hebrew. The Vulgate reads from the Greek translation: "A praise song of David, for the day before the Sabbath, when the earth was inhabited" [*fundata* hardly represents *κατ'ῴκισται*], giving the order of words as in R, not as in B. The Talmud confirms the reference to the day before the Sabbath. On the sixth day God completed the work of creation by making man. On that day God began to rule over the world and its creatures.

SUBJECT

The reign of God majestically clothed with power, the Creator of the world over which he rules eternally enthroned (vv. 1, 2). He is Lord over the raging seas that lift up their voices to praise him on high (vv. 3, 4). His moral law is perfect: holiness is due to him at all times (v. 5).

This Ps. retains in the new Office its traditional place at Lauds on Sunday.

AUTHORSHIP

The ascription of the Ps. to David in the Greek and Vulgate texts is not sufficiently supported to be conclusive.

VULGATE

1. Dominus regnavit, decorem indutus est:
indutus est Dominus fortitudinem, et praecinxit se.
Etenim firmavit orbem terrae,
qui non commovebitur.
 2. Parata sedes tua ex tunc:
a saeculo tu es.
 3. Elevaverunt flumina, Domine:
elevaverunt flumina vocem suam.
Elevaverunt flumina fluctus suos,
 4. a vocibus aquarum multarum.
Mirabiles elationes maris:
Mirabilis in altis Dominus.
 5. Testimonia tua credibilia facta sunt nimis:
domum tuam decet sanctitudo, Domine,
in longitudinem dierum.
-
1. Yahwè doth reign; he is clothed with majesty:
Yahwè is clothed with strength and hath girded himself.
He hath also established the world so that it cannot
be moved.
 2. Thy throne is established from that time:
Thou art from eternity.
 3. The rivers have lifted up, O Yahwè,
The rivers have lifted up their voice;
The rivers have lifted up their billows,

4. Above the voices of many waters.
Magnificent are the breakers of the sea,
Magnificent on high is Yahwè.
5. Thy testimonies are verified exceedingly:
Holiness becometh thy house,
O Yahwè, for length of days.

OBSERVATIONS

- v. 1. *et*, also LXX, St Jer.: not in M.T.
firmavit: All vers. read יָחַד against M.T. יָחַד.
- v. 3. *Elevaverunt* (3). In M.T. prob. read perf. instead of imperf.
- v. 4. *a* prob. means *above*. Join with preceding as Vulg., St Jer.
in altis, as LXX. M.T. sing. = St Jer. *in excelso*.

NOTES

1. Cp. xcvi 1, xcvi 1. The creation of the world completed, the eternal Yahwè ascends his throne to rule over his creative work, which is likened to a majestic garment he has put on.
2. *from that time—i.e.*, from the time of the completion of creation, though before the earth and the mountains were made he existed from eternity (cp. lxxxix 2).
3. The *billows* of *rivers* (or floods), and still more so, *the breakers of the sea*, are given as examples of the mighty grandeur of the forces of nature created by the eternal God. But on high more magnificent still reigns the Creator-King, Yahwè (cp. Apoc. i 15).
5. The forces of nature bear witness to the Creator's power, and so give sanction to his moral rule over the souls of men. For the juxtaposition of the grandeur of the physical order and of the moral order see also Ps. xviii.
thy house may refer simply to the House of David (2 K. vii 16) or to mankind (or the Jews) as God's creatures and children; or to the Temple. But the last interpretation hardly suits the context.

PSALM XCIII (HEB. 94)

TITLE

There is no title in the Massoretic Text nor in St Jerome's Psalter from the Hebrew. The Vulgate copies from the Greek: "A psalm: of David: for the fourth day of the week."

SUBJECT

In the preceding Ps. God was represented as the King of the world. In this next Ps., this King and Judge of the world (v. 2) is shown to be an avenging God dealing retribution to those that disregard his moral law. The vices of these sinners are described; they are arrogant, boastful, and insolent; they crush God's people and oppress his inheritance; they bring to the grave orphans, strangers, and widows; they deny divine Providence (vv. 1-7). The Psalmist then addresses these godless fools: "The Maker of the ear and the eye, can he not hear and see? He who punishes pagan nations, can he not punish pagan individuals? He from whom all knowledge comes, does he not know the vain thoughts of men?" (vv. 8-11). Turning again to God, the Psalmist proclaims the well-being of the man who lives under the discipline of the divine law; while the wicked go to their doom, he enjoys peace and protection; for God will never fail to execute just judgement (vv. 12-15). The Psalmist then asks who can help him against the godless? Only God himself. But for him and his kindness and consolations, the Psalmist would have abandoned hope (vv. 16-19). God has no part with those that defy his law; but for those that keep it, he is a refuge and help. The wicked are responsible to themselves for the divine wrath (vv. 20-23).

It is difficult to determine who precisely are the enemies of God that the Psalmist has in view. Verses 5, 14, suggest that they are foreigners; but the Ps. as a whole, and compared with similar Pss., favours the opinion that the wicked are godless Israelites.

AUTHORSHIP

Though there are affinities in words and sentiment between this Ps. and others that are Davidic, the evidence is not strong enough to warrant the assignation of this Ps. to David.

VULGATE

1. Deus ultionum Dominus:
Deus ultionum libere egit.
2. Exaltare, qui iudicas terram:
redde retributionem superbis.
3. Usquequo peccatores, Domine,
usquequo peccatores gloriabuntur:
4. Effabuntur, et loquentur iniquitatem:
loquentur omnes, qui operantur injustitiam ?
5. Populum tuum, Domine, humiliaverunt:
et haereditatem tuam vexaverunt.
6. Viduam, et advenam interfecerunt:
et pupillos occiderunt.
7. Et dixerunt: Non videbit Dominus,
nec intelliget Deus Jacob.
8. Intelligite, insipientes in populo:
et stulti, aliquando sapite.
9. Qui plantavit aurem, non audiet ?
aut qui finxit oculum, non considerat ?
10. Qui corripit Gentes, non arguet:
qui docet hominem scientiam ?
11. Dominus scit cogitationes hominum,
quoniam vanae sunt.
12. Beatus homo, quem tu erudieris, Domine:
et de lege tua docueris eum,
13. Ut mitiges ei a diebus malis:
donec fodiatur peccatori fovea.
14. Quia non repellet Dominus plebem suam:
et haereditatem suam non derelinquet.
15. Quoadusque justitia convertatur in iudicium:
et qui juxta illam omnes qui recto sunt corde.
16. Quis consurget mihi adversus malignantes ?
aut quis stabit mecum adversus operantes iniquitatem ?
17. Nisi quia Dominus adjuvit me:
paulo minus habitasset in inferno anima mea.

18. Si dicebam: Motus est pes meus:
misericordia tua, Domine, adjuvabat me.
 19. Secundum multitudinem dolorum meorum in corde
meo:
consolationes tuae laetificaverunt animam meam.
 20. Numquid adhaeret tibi sedes iniquitatis:
qui fingis laborem in praecepto?
 21. Captabunt in animam iusti:
et sanguinem innocentem condemnabunt.
 22. Et factus est mihi Dominus in refugium;
et Deus meus in adiutorium spei meae.
 23. Et reddet illis iniquitatem ipsorum:
et in malitia eorum disperdet eos:
disperdet illos Dominus Deus noster.
-

1. God of vengeance, Yahwè,
God of vengeance shine forth!
2. Arise thou Judge of the earth!
Give requital to the proud!
3. How long, O Yahwè, shall the wicked,
How long shall the wicked exult,
4. Pour forth, speak arrogantly,
Chatter together—all [of them] workers of iniquity!
5. They crush thy people, O Yahwè,
And afflict thine inheritance.
6. They slay the widow and the stranger,
And put orphans to death.
7. And they say: "Yah doth not see,
Neither doth the God of Jacob heed it."
8. Give heed, ye foolish among the people:
Ye stupid also, when will ye understand?
9. He that planted the ear, shall he not hear?
He that fashioned the eye, shall he not see?
10. He that admonisheth nations, can he not correct—
He that teacheth man knowledge?
11. Yahwè knoweth the thoughts of man—
How vain they are.

12. Well is the man whom thou admonisheth, O Yah,
And teachest from thy law;
13. That thou mayest give him rest from evil days,
Until the pit be digged for the wicked.
14. For Yahwè will not abandon his people,
Nor forsake his inheritance.
15. For judgement shall return to justice,
With the upright of heart in its train.
16. Who will rise up with me against the malignant ?
Who will stand with me against workers of iniquity ?
17. Unless Yahwè had been my help,
My soul had almost dwelt in the place of Darkness.
18. When I said: " My foot is slipping,"
Thy mercy, O Yahwè, held me up.
19. In proportion to the multitude of mine anxieties
within me,
Thy consolations cheer my soul.
20. Can the seat of destruction be allied to thee,
Which frameth trouble by statute ?
21. They make attack against the life of the just,
And innocent blood they condemn.
22. But Yahwè is become my retreat;
And my God the Rock of my refuge.
23. And he shall bring upon them their own iniquity,
And shall put an end to them by their own evil:
Yahwè, our God, shall put an end to them.

OBSERVATIONS

- v. 1. *libere egit* : Same vb. xlix 2 *manifeste veniet* and *manifestare*
lxxix 2. Here read imperative. St Jer. *ostendere*.
- v. 4. *Effabuntur* : St Jer. more strictly *Fluent*.
et, as LXX: not in M.T., St Jer.
iniquitatem : Translate as adverb.
loquentur (2) is not same Heb. as *loquentur* (1). For (2) St Jer.
has *garrient*.
- v. 5. *humiliaverunt* : Rather *conterent*, St Jer. (cp. 72. 4).
- v. 8. *aliquando*, as St Jer.; but better *quando* interrog.
- v. 9. *aut* : M.T. does not read here nor v. 16.
considerat : Rather *videbit*, St Jer.

- v. 10. In the second line something like "does he not know" seems to have fallen out.
- v. 12. *Beatus* : See obs. 1. 1.
erudieris is same Heb. vb. as *corripit*, v. 10.
- v. 15. *Quodusque* : The LXX took עַר with בִּי. Rather render the line with St Jer. *Quoniam ad justitiam revertetur judicium.*
qui juxta illam : Read *sequentur illud*, St Jer.
- v. 16. *mihi, mecum* is לִי (bis) in Heb. Prob. *mecum* should be read in both places: St Jer., however, reads *pro me* (bis).
- v. 17. *quia* is unnecessary.
inferno : LXX ἄδης, St Jer. *inferno*, Heb. גִּיהֵנוֹ = *place of darkness* ; cp. 115. 17. See *J. Th. S.*, July, 1922, p. 406.
- v. 18. *Si* has temporal force, *when* or *whenever*.
adjuvabat is not same Heb. vb. as v. 17 *adjuvit*.
- v. 19. *Secundum*, as LXX = כִּי instead of M.T., St Jer. כִּי, *in*. Former seems preferable. The Psalmist is speaking proportionally.
in corde meo is paraphr. of Heb. = *within me* : so St Jer. *in me intrinsecus*.
- v. 20. *qui fingis* : Read *fingens* agreeing with *sedes*, as M.T., LXX, St Jer.
- v. 21. *Captabunt*, as LXX. M.T. from נָוֹר, *attack* : Targ. from נִוֵּר, *stir up strife* : St Jer. *Copulabuntur* (*adversus*).
- v. 22. *adjutorium* : Heb. צִוּר, *Rock*.
spei mei : Heb. more concrete *my refuge*.
- v. 23. *Et* : Read *waw* conjunct. in M.T. instead of *waw* consec.

NOTES

1. Cp. Deut. xxxii 35; Rom. xii 19.
2. Cp. Davidic Pss. vii 7, ix 20, xxvii 4.
5. *thy people* = Israel, *thine inheritance* (cp. xxvii 9).
6. The *widow*, *stranger*, and *orphan* were especially recommended to charity by the Mosaic Law (cp. Ex. xxii 21, 22; Deut. x 18, xiv 29, xvi 11, 14, etc.).
7. While they do not deny the existence of God, they imagine that he pays no heed to the affairs of men (cp. Davidic Pss. xiii 1, x [Heb.] 4, 11, 13, lviii 8).
8. Cp. xci 7.
11. Quoted by St Paul in 1 Cor. iii 20.
13. *evil days* that will come upon the wicked; or else, the days when the wicked are in power.
the pit be digged. Cp. Davidic Pss. vii 16, lvi 7.
15. The Psalmist is writing at a time when the administration of justice is become corrupt.
17. *the place of Darkness* or *Gloom* is Sheol.

19. Cp. 2 Cor. i 5.

20. *seat of destruction*—i.e., the bench of unjust judges who distort the law under an appearance of justice.

PSALM XCIV (HEB. 95)

TITLE

There is no title in the Massoretic Text, nor in St Jerome's Hebrew Psalter. The Vulgate reads from the Greek: "Laus cantici ipsi David."

SUBJECT

An invitation to worship Yahwè, the great God and great King, the Creator and Lord of the earth (vv. 1-5). The invitation is repeated: let us kneel down, bow, and adore our God, the God of Israel (vv. 6, 7). Speaking in the person of God, one cantor then reminds the worshippers of the most important disposition required of adorers—viz., conversion of heart to God. So let Israel listen for his voice, and take warning from the punishment of their forefathers, who by tempting him provoked him to anger, and, consequently, were excluded from entering into rest in the Promised Land (vv. 8-11).

Ps. xciv has been the Invitatorium to Divine Office since the days of St Benedict (480-543). The text there is taken from St Jerome's Roman Psalter. The Vulgate text taken from the Gallican Psalter is recited at the third nocturn of Matins on the Feast of the Epiphany. Below we print the texts of both Psalters.

In some of our English churches this beautiful invitation to divine worship used to be sung (in English) before the principal Mass on Sundays. A plea for its reintroduction will not be out of place.¹

AUTHORSHIP

There is nothing in the contents of the Ps. that disproves the Davidic authorship stated in the Greek and Latin

¹ The Ps. used to be sung before Sunday Mass by the convicts at Portland Prison. The present writer remembers well how appealing it sounded. A convict with rich tenor voice sang the verses, and his fellow criminals repeated the antiphon "O come, let us adore" after each verse.

Versions. Quite probably David wrote the Ps. as part of the liturgical music for the Temple he projected. Briggs's comment: "This little Ps. seems to depend on a completed Hexateuch, and to be of the time of the Chronicler," is based on the modern erroneous hypothesis on the composition of the Hexateuch. The writer of the Epistle to the Hebrews quotes v. 8, as "in David" (Heb. iv 7).

GALLICAN AND ROMAN TEXTS

1. Venite, exsultemus Domino,
jubilemus Deo, salutari nostro:
2. Praeoccupemus faciem ejus in confessione,
et in psalmis jubilemus ei.
3. Quoniam Deus magnus Dominus,
et Rex magnus super omnes deos:
(*Rom.* Quoniam non repellet Dominus plebem suam:)
4. quia in manu ejus sunt omnes fines terrae,
et altitudines montium ipsius sunt.
(*Rom.* et altitudines montium ipse conspicit.)
5. Quoniam ipsius est mare, et ipse fecit illud,
et siccam manus ejus formaverunt.
(*Rom.* et aridam fundaverunt manus ejus:)
6. Venite, adoremus, et procidamus (*Rom.* ante Deum:)
et ploremus ante Dominum, qui fecit nos,
(*Rom.* ploremus coram Domino, qui fecit nos,)
7. Quia ipse est Dominus Deus noster,
et nos populus pascuae ejus, et oves manus ejus.
(*Rom.* nos autem populus ejus, et oves pascuae ejus.)
8. Hodie, si vocem ejus audieritis,
nolite obdurare corda vestra,
9. Sicut in irritatione, secundum diem tentationis in deserto:
(*Rom.* Sicut in exacerbatione secundum diem tentationis in deserto:)
ubi tentaverunt me patres vestri,
probaverunt me, et viderunt opera mea.
(*Rom.* probaverunt et viderunt opera mea.)
10. Quadraginta annis offensus fui generationi illi,
(*Rom.* Quadraginta annis proximus fui generationi huic,)
et dixi: Semper hi errant corde:

11. Et isti non cognoverunt vias meas:
 (Rom. Ipsi vero non cognoverunt vias meas:)
 ut juravi in ira mea:
 (Rom. quibus juravi in ira mea:)
 Si introibunt in requiem meam.
-
1. O come, let us sing joyfully to Yahwè:
 Let us cry aloud to the Rock of our salvation.
2. Let us come without delay into his presence with
 praise-giving,
 And with psalms let us cry aloud unto him.
3. For Yahwè is a great God,
 And a great King above all gods:
4. In whose hand are the bottommost parts of the earth,
 And the mountain-tops are his:
5. Whose is the sea: and he made it;
 And the dry land his hands did fashion.
6. Come in; let us adore and bow down;
 Let us bend the knee before Yahwè, our Maker:
7. For he is our God,
 And we are the people of his pasture,
 And the sheep of his hand.
- “ To-day, if ye would hear his voice,
8. Harden not your heart as at Meriba,
 As on the day of Massa in the wilderness,
9. When your fathers tempted me,
 Tried me, and saw my work.
10. Forty years was I wroth against that generation,
 And said: They are a people that do err in heart,
 And they know not my ways.
11. Wherefore I swear in mine anger [saying]:
 They shall not enter into my (land of) rest.”

OBSERVATIONS

- v. 1. *Deo* : Heb. *Rock* ; so St Jer. *petrae*.
salutari nostro : Rather *salutaris nostri*, as Heb.
- v. 2. *Praeoccupemus* gives the correct sense of the Heb., but is not easily translated. It has the meaning of coming beforehand —i.e., early. Cp. the meaning of *prevent* in the prayer: “Prevent, O Lord, all our actions by thy holy inspirations.”

- v. 2. *confessione* : The Heb. may mean either *praise-giving* or *thanksgiving*. St Jer. has latter *actione gratiarum*.
et, as LXX: not in M.T., St Jer.
- v. 3. *Deus* is better than St Jer. *fortis* (*et*).
Quoniam non repellet, etc. This line in the Rom. Psalter is found also in LXX B, א^c, א, but not in LXX א*, A, T, M.T., St Jer. It is probably incorporated from xciii 14.
- v. 4. *quia . . . ejus* : Rather *In cujus*, St Jer.
omnes : Omit; not in LXX, M.T., St Jer.
fines, as LXX = מִן־הָרִי (cp. Is. viii 9), which is inferior to M.T. מִן־הָרִי (only here) = *a place to be searched out* = Aq. ἐξιχνάσμοι; so St Jer. *fundamenta*; but better still Sym. κατώτατα = *bottommost parts*, which gives antithesis to *tops of the mountains*. Cp. הָרִי in Job xxxviii 16.
ipsius sunt of the Gallican Psalter is correct by M.T., St Jer. against *ipse conspicit* of the Roman Psalter.
- v. 5. *Quoniam ipsius* : Rather *Cujus*, St Jer.
formaverunt (St Jer. *plasmaverunt*) of the Gallican Psalter is better than *fundaverunt* of the Roman Psalter.
- v. 6. *Venite* is not same Heb. vb. as in v. 1. Here “Come in”: see note below. In Rom. Psalter *ante Deum* is prob. a gloss, but there *et* (2) is rightly omitted (cp. M.T., St Jer).
ploremus, as LXX = נִבְרָךְ; but read with M.T. נִבְרָךְ = St Jer. *flectamus genua*.
- v. 7. *Dominus*: Omit; not in LXX, St Jer., M.T. Read second line as in Gallican Psalter: cp. M.T., St Jer. But in favour of Roman Psalter cp. xcix 3.
- v. 9. *irritatione* (*exacerbatione*) and *tentationis* are proper names.
secundum : Rather St Jer. *sicut in* (*die*).
ubi is temporal *when*.
me (2) in Gallican Psalter is also in St Jer., M.T., LXX א^c, א, A, T.
opera : Plur. also LXX; M.T., St Jer. sing.
- v. 10. *offensus fui* is better than *proximus fui*.
illi (*huic*), St Jer. *illa*, as LXX is wanting in M.T. Prob. read there כִּדְּוֹר הָהוּא.
Semper, as LXX = עוֹלָם or עַד instead of M.T. עַם = St Jer. *Populus*
- v. 11. *ut* is better than *quibus*.
Si introduces the oath.

NOTES

3. *above all gods*. Not that the Psalmist believes in the existence of other gods besides Yahwè (see note on lxxxv 8). The leaders of Jewish religious thought were always monotheists and not merely monolators. Just as we

speak of "the Archbishop of Canterbury," "the Bishop of Birmingham," and, perhaps, of Anglican "priests," although we hold that these are not really archbishop, bishop, or priest, owing to defect of Orders, so the Jews often spoke of the gods of the false religions of their neighbours, although they held that these were "no gods." Failure to understand the position of Israel in this matter has led some modern writers to erroneous conclusions (cp. xc v 5).

6. *Come in*. Probably the meaning is *enter into* the place of worship. With the attitudes of worship here mentioned compare 2 Par. vii 3.

our Maker—either in the sense of Creator of every man (cp. v. 5), or in the sense that Yahwè made Israel into a nation. In support of this second interpretation Emery Barnes (*Lex in Corde*, p. 200) appeals to v. 7 and xcix 3; Deut. xxxii 6.

7. *sheep of his hand*—i.e., under his special protection.

To-day, etc. God is the speaker from here to the end of the Ps. The writer of the Epistle to the Hebrews expounds this passage at length in Chapters III, IV, as a warning to Christians in danger of losing their faith. The Israelites could not enter into the Promised Land because of their unbelief; so let Christians hold fast to their faith that they may enter into eternal rest.

8. *Meriba, Massa*. See Ex. xvii 7.

9. *and saw my work*. The Israelites in the wilderness showed their want of faith by demanding further miracles after they had been favoured with the sight of "my majesty, and the signs that I have done in Egypt and in the wilderness" (Nu. xiv 22).

10. See Nu. xiv 26-33.

my ways—i.e., God's kind dealings with Israel (cp. lxxx 14).

11. *rest*—i.e., the Promised Land (cp. Nu. xiv 23); but in the Ps. as in Epistle to Hebrews it naturally has a wider significance.

PSALM XCV (HEB. 96)

TITLE

The Vulgate, after the Septuagint, reads: "Canticum ipsi David, quando domus aedificabatur post captivitatem." There is no title in the Massoretic Text nor in St Jerome's translation from the Hebrew.

The title preserved in the Vulgate is interesting. We know from 1 Par. xvi 23-33 that when the Ark was brought to Sion, David ordered this Ps. to be sung by Asaph and his brethren. But the Ps. as given there is not identical with Ps. xcv. Thus the latter has additions in verses 1a, 2a, 10, 13, to the text in 1 Par. xvi: in v. 6 of the Ps. "magnificence" and "sanctuary," but in 1 Par. "joy" and "place" (shrine); in v. 8 "into his courts" takes the place of "before him" (1 Par. xvi 29); v. 10a is not in the same place in 1 Par.; there are changes in the forms of words—*e.g.*, "before him," v. 9b; "fields," v. 12a; "exult," v. 12a; "Before," v. 13; "all," (2) in v. 12 is not in 1 Par. xvi 33; and the second "he cometh" in v. 13 is not in 1 Par. xvi 33. This shows us clearly that Pss. were liable to re-edition and modification. There is no reason, therefore, against the opinion that many of the Pss. ascribed by titles to David, were originally his composition, though in the form in which they have come down to us they suffered changes and additions made by a later hand or hands. With regard, then, to the present Ps., we need not question the evidence of the title in the LXX and Vulgate (supported as it is by 1 Par. xvi 7), to the effect that David wrote this Ps. Now from 1 Esdras iii 11 it seems that Ps. xcv was again sung when the foundations of the Temple were laid after the Exile. Then probably it was that this Ps. of David was rewritten with modifications. Hence, also, the second part of the title in the LXX.

SUBJECT

The Ps. is a "new song." It tells, therefore, of the conversion of the Gentiles, in Messianic days, to the worship of the true God (vv. 1, 3, 7, 9, 10; see Intro., p. 55). All

nations are called upon to sing the praises of Yahwè (vv. 1-3), for he alone is God, the Creator of the heavens, to whom belongeth splendour, majesty, strength and magnificence (vv. 4-6). The outlook is obviously Messianic. Then the nations of the world are invited to offer praise and sacrifice, homage, and fear; and to acclaim him as King of the world he has made, and Judge of all mankind (vv. 7-10). In the third part of the Ps. all Nature is invited to welcome the coming of the Messianic King and Judge (vv. 11-13).

The note of praise that runs throughout the Ps. makes it suitable for Lauds. It is recited as the first Ps. at Lauds on Tuesday.

VULGATE

1. Cantate Domino canticum novum:
cantate Domino, omnis terra.
2. Cantate Domino, et benedicite nomini ejus:
annuntiate de die in diem salutare ejus.
3. Annuntiate inter Gentes gloriam ejus,
in omnibus populis mirabilia ejus.
4. Quoniam magnus Dominus, et laudabilis nimis:
terribilis est super omnes deos.
5. Quoniam omnes dii Gentium daemonia:
Dominus autem caelos fecit.
6. Confessio et pulchritudo in conspectu ejus:
sanctimonia et magnificentia in sanctificatione ejus.
7. Afferte Domino, patriae Gentium,
afferte Domino gloriam et honorem:
8. afferte Domino gloriam nomini ejus.
Tollite hostias, et introite in atria ejus:
9. adorete Dominum in atrio sancto ejus.
Commoveatur a facie ejus universa terra:
10. dicite in Gentibus quia Dominus regnavit.
Etenim correxit orbem terrae qui non commovebitur:
judicabit populos in aequitate.
11. Laetentur caeli, et exsultet terra:
commoveatur mare, et plenitudo ejus:
12. gaudebunt campi, et omnia quae in eis sunt.
Tunc exsultabunt omnia ligna silvarum

13. a facie Domini, quia venit:
 quoniam venit judicare terram.
 Judicabit orbem terrae in aequitate,
 et populos in veritate sua.
-

1. Sing unto Yahwè a new song:
 Sing unto Yahwè, all the earth !
2. Sing unto Yahwè; bless ye his name;
 Bear tidings of his salvation from day to day.
3. Tell his glory among the nations,
 His wonders among all peoples.
4. For great is Yahwè, and exceedingly to be praised,
 More terrible is he than all the gods.
5. For all the gods of the peoples are things of nought,
 But Yahwè made the heavens.
6. Splendour and majesty are in his presence;
 Strength and magnificence are in his sanctuary.
7. Ascribe to Yahwè, ye clans of the peoples,
 Ascribe to Yahwè glory and strength:
8. Ascribe to Yahwè glory (due) to his name.
 Bring hither sacrifices and enter his courts:
9. Worship Yahwè in holy array.
 Tremble before him, all the earth:
10. Say among the nations: " Yahwè doth reign."
 Yea, he hath fixed the world that it be not moved:
 He shall judge the people uprightly.
11. Let the heavens be glad, and the earth rejoice:
 Let the sea and its fulness roar:
12. Let the fields and all therein exult.
 Then shall all the trees of the wood cry out joyfully
13. Before Yahwè, for he cometh,
 For he cometh to judge the earth.
 He shall judge the world with justice,
 And the peoples with his truth.

OBSERVATIONS

- v. 2. *et* : Omit; not in LXX, M.T., St Jer.
- v. 3. *Annuntiate* is not same Heb. vb. as v. 2.
- v. 5. *daemonia*, from LXX, prob. paraphrasing Heb. in M.T.=
things of nought. St Jer. translates *sculptilia*; but *idolis*
in 97. 7.
- v. 6. *Confessio*, from LXX, prob. reading מוֹדָה; but read הוֹד as
M.T. = *splendour* : so St Jer. *gloria*.
pulchritudo : Rather *decor*, St Jer. The Heb. means *majesty*
or *adornment*.
sanctimonia, from LXX. It is difficult to see what underlies
this. Read *fortitudo* with M.T., St Jer. The same Heb.
word is translated *honorem* in v. 7.
sanctificatione : Rather *sanctuario*, St Jer., LXX, M.T.
- v. 7. *patriae* : Rather *familiae*, St Jer.—i.e., *clans*.
- v. 8. *hostias* : Plur. also St Jer (*munera*), LXX: M.T. sing.
- v. 9. *in atrio sancto ejus* : See obs. 29. 2.
Commoveatur : Rather *paveat*, St Jer. It is a different vb. in
Heb. from *commovebitur* (v. 10) and again from *commoveatur*
(v. 11).
- v. 10. *correxuit* : Same variant 93. 1 (*firnavit*); also between M.T.
and LXX in 1 Par. xvi 30.
aequitate : M.T. plur. Not same Heb. word as v. 13: but cp.
98. 9.
- v. 11. *commoveatur*, from LXX prob. reading יִרְעָשׁ, *quake*, instead
of M.T. יִרְעָם = St Jer. *tonet*, which is correct. In 1 Par.
xvi 31 the LXX agrees with M.T.
- v. 12. *campi, silvarum* : In M.T. sing. collect.

NOTES

Ps. xxiii was also composed by David for the occasion of the translation of the Ark of Sion. There is a certain affinity between some of the ideas in the two Pss. (cp. vv. 10, 11 with xxiii 1, 2; vv. 4, 6 with xxiii 8; and the coming of Yahwè the great King (vv. 10, 13) with xxiii 7-10.

5. *things of nought*. Cp. 1 Cor. viii 4-7, x 19, 20.

9. *in holy array*. See note on xxviii 2.

10. *Yahwè doth reign*. In some ancient Greek and Latin Psalters the reading is *Dominus regnavit a ligno*. St Justin in the second century accused the Jews of erasing ἀπὸ τοῦ ξύλου in order to obliterate a prophecy of the Crucifixion (*Dial.*, c. 73, P.G., t. 6, col. 646). Tertullian († 245) quotes the full line without suspicion as to the

authenticity of a *ligno* (*Contra Marcion*, P.L., t. 2, col. 376). St Augustine (*in Ps. xcv*, P.L., t. 37, col. 1234), St Leo (Sermo 55, P.L., t. 54, col. 324), Cassiodorus (P.L., t. 70, col. 680), and others take the whole line from the Old Latin Psalter. From this reading is derived the line in the beautiful hymn of Fortunatus, Bishop of Potiers († 609), the *Vexilla Regis* :

Impleta sunt quae concinit
David fideli carmine,
Dicendo (in) nationibus:
Regnavit a ligno Deus.

But external and internal evidence are against the additional words. Agellius suggests that a copyist mistook **יג** in the Heb. for **יז**.

PSALM XCVI (HEB. 97)

TITLE

There is no title in the Massoretic Text, nor in St Jerome's version. The Vulgate, following the Septuagint, reads: "Huic David, quando terra ejus restituta est." This is analogous to the title of Ps. xcv. David is given as the author; then we are told that the Ps. was chosen for celebrating the return from Captivity, when the land of David was restored to the Jews.

SUBJECT

The Ps. is a companion to xcv. In the latter, Yahwè is represented as a King, at whose coming to judge the world all Nature rejoices (vv. 10-13). In Ps. xcvi Yahwè is King; Nature rejoices as he comes in a theophany to judge with justice and judgement (vv. 1-6). Again the gods of the Gentiles are "things of nought"; while Yahwè is "above all gods" (vv. 7-9). The Ps. concludes with an exhortation to them that love God, that they may avoid evil and give gladsome praise to him who guards his faithful ones, and gives them light and peace of heart (vv. 10-12).

We read the Ps. knowing that the Judge, who is to come, is Christ the Son of God, to whom all judgement is given (Jo. v 22, 27). His is the "Light" (v. 11) for the just, (Jo. i 4, 9, iii 19).

AUTHORSHIP

If David wrote Ps. xcv, he would have written also this companion Ps. However, the title in Vulg., LXX is of doubtful value, and the two Pss. may be post-exilic. Yet compare the theophany in vv. 2-5 with that in Ps. xvii 8-15; v. 10 with Ps. xxxvi 28; v. 11 with Pss. xxvi 1, xxxv 10; v. 12 with xxxi 11, xxix 5.

VULGATE

1. Dominus regnavit, exsultet terra:
laetentur insulae multae.
2. Nubes, et caligo in circuitu ejus:
justitia, et judicium correctio sedis ejus.
3. Ignis ante ipsum praecedet,
et inflammabit in circuitu inimicos ejus.
4. Illuxerunt fulgura ejus orbi terrae:
vidit, et commota est terra.
5. Montes, sicut cera fluxerunt a facie Domini:
a facie Domini omnis terra.
6. Annuntiaverunt caeli justitiam ejus:
et viderunt omnes populi gloriam ejus.
7. Confundantur omnes, qui adorant sculptilia:
et qui gloriantur in simulacris suis.
Adorate eum, omnes Angeli ejus:
8. audivit, et laetata est Sion.
Et exsultaverunt filiae Judae,
propter judicia tua, Domine:
9. Quoniam tu Dominus Altissimus super omnem terram:
nimis exaltatus es super omnes deos.
10. Qui diligitis Dominum, odite malum:
custodit Dominus animas sanctorum suorum,
de manu peccatoris liberabit eos.
11. Lux orta est justo,
et rectis corde laetitia.
12. Laetamini, justi, in Domino:
et confitemini memoriae sanctificationis ejus.

-
1. Yahwè reigneth; let the earth rejoice;
Let the many isles be glad.

2. Clouds and darkness are about him;
Justice and judgement are the basis of his throne.
3. Fire goeth before him,
And setteth ablaze his adversaries round about.
4. His lightnings illumine the world:
The earth seeth and trembleth.
5. The mountains melt like wax at the presence of Yahwè,
At the presence of the Lord of the whole earth.
6. The heavens proclaim his justice,
And all the peoples see his glory.
7. Shamed be all that serve idols,
That boast of things of naught:
Adore him, all ye gods.
8. Sion heard and was glad,
And the daughters of Juda rejoiced.
Because of thy judgement, O Yahwè.
9. For thou, O Yahwè, art the Most High above all the
earth,
Exceedingly exalted art thou above all gods.
10. O ye that love Yahwè, hate evil:
He doth guard the souls of his pious ones;
From the hand of evil-doers he doth deliver them.
11. Light hath arisen for the just,
And gladness for the upright of heart.
12. Be glad in Yahwè, ye just;
And give thanks to his holy memory.

OBSERVATIONS

- v. 2. *correctio* : Rather *firmamentum*, St Jer., or *fundamentum* (cp. 89. 15).
- v. 4. *commota est* : See *commoveatur*, 96. 9.
- v. 5. *terra* : Read *terrae*, as LXX, St Jer., M.T.
- v. 7. Omit *et*. Not in LXX, St Jer., M.T.
simulacris suis : The noun is same as in 96. 5, *daemonia* ; no suffix in M.T.
- Angeli ejus* : There is no suffix in M.T., St Jer. The noun is אֱלֹהִים which, besides meaning *God*, is also used to denote both *angels* and *false gods*. The LXX and Pesh. translate here *angels* : St Jer. takes the other meaning, *dii* (see note below).

- v. 10. *Dominus*, as LXX. Not in M.T., St Jer.
peccatoris : Read plur. with M.T., LXX, St Jer. The word means *evil-doers* rather than *sinners* : St Jer. *impiorum*.
- v. 11. *orta est*, as LXX, Pesh., Targ., St Jer.—*i.e.*, 𐤓𐤓𐤕, evidently correct against M.T. 𐤔𐤓𐤕, *is sown*.
- v. 12. *confitemini* : The Heb. verb can mean *give praise* or *give thanks*.

NOTES

1. The outlook is Messianic. Yahwè is recognised as God by the whole world, on land ("earth") and sea ("isles").
2. From here to v. 6 we have a vivid picture of the theophany.
7. *gods*. The meaning "gods" (see obs.) in the opinion of some suits the context better than "angels," and is probably correct. Nevertheless, it is rather strange that the idols ("things of nought") are represented as adoring Yahwè.

It is generally said that the writer of the Epistle to the Hebrews quotes this line in i 6. But Agellius suggests that he is quoting the Greek text of Deut. xxxii 43 in a contracted form. The Greek there reads: προσκυνησάτωσαν αὐτῷ υἱοὶ Θεοῦ· καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, which becomes καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. The Greek of the Ps. is προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ.

8. Cp. xlvii 12, and see note there. Sion and the neighbouring towns rejoice at the advent of the Messianic King.
9. Cp. xciv 3.
10. Cp. Deut. xxxii 43.
11. Cp. Is. ix 2.
12. *memory* here means name (cp. Ex. iii 15).

PSALM XCVII (HEB. 98)

TITLE

The Massoretic Text and St Jerome's Hebrew Psalter read simply: "A psalm." The Vulgate, following the Greek Version, adds "of David."

SUBJECT

Like Ps. xcv, to which it is closely allied, Ps. xcvii is a "New Song." It is, therefore, Messianic, inasmuch as the theme is the acceptance of the teaching of Yahwè by all the nations of the world (see I, p. 55). By his power Yahwè has brought the nations to acknowledge him as universal King (vv. 1, 2). This conversion is regarded as a manifestation of divine favour towards the House of Israel (v. 3). The recognition of the Kingdom of God is celebrated with music and song (vv. 4-6). Nature is called upon to participate in the rejoicing—the sea, the earth, the rivers and hills, all acclaim the Advent of the universal King and Judge (vv. 7-9).

The perfect tenses in the Hebrew text indicate prophetic certainty.

AUTHORSHIP

The same hand probably wrote Pss. xcv-xcvii (xcv re-edited). Most modern commentators regard these Pss. as post-exilic.

APPLICATION

"In this Psalm, all the earth worships God in the Incarnation and in the Judgement for his love and his justice" (Bishop Hedley, *A Spiritual Retreat for Priests*, p. 96).

VULGATE

1. Cantate Domino canticum novum:
quia mirabilia fecit.
Salvavit sibi dextera ejus:
et brachium sanctum ejus.
2. Notum fecit Dominus salutare suum:
in conspectu Gentium revelavit justitiam suam.
3. Recordatus est misericordiae suae,
et veritatis suae domui Israel.
Viderunt omnes termini terrae
salutare Dei nostri.
4. Jubilate Deo, omnis terra:
cantate, et exsultate, et psallite.
5. Psallite Domino in cithara,
in cithara et voce psalmi:

6. in tubis ductilibus, et voce tubae corneae.
Jubilate in conspectu regis Domini:
 7. moveatur mare, et plenitudo ejus:
orbis terrarum, et qui habitant in eo.
 8. Flumina plaudent manu,
 9. simul montes exsultabunt a conspectu Domini:
quoniam venit judicare terram.
Judicabit orbem terrarum in justitia,
et populos in aequitate.
-

1. Sing unto Yahwè a new song,
For he hath done wondrous things.
His right hand hath got victory for him,
And his holy arm.
2. Yahwè hath made known his salvation,
To the eyes of the nations he hath revealed his justice.
3. He hath remembered his mercy to Jacob,
And his truth to the house of Israel.
All the ends of the earth have seen
The salvation of our God.
4. Acclaim Yahwè, all the earth !
Break forth and exult and psalm !
5. Psalm with the lyre unto Yahwè,
With the lyre and a voice of psalmody.
6. With trumpets and the sound of the horn.
Acclaim Yahwè the King !
7. Let the sea roar, and the fulness thereof,
The world, and they that dwell thereon.
8. Let the rivers clap hands,
Let the mountains exult together
9. Before Yahwè; for he cometh to judge the earth.
He shall judge the world by justice,
And the peoples by uprightness.

OBSERVATIONS

- v. 1. *Salvavit* here means *caused victory* rather than *salvation*. The meaning is that God has overcome the hostility of pagan nations.
sibi should be *ei*. In the next line a vb. has probably fallen out.

- v. 3. *misericordiae suae* : The LXX adds to *Jacob*, which is recommended by the parall. line.
- v. 4. *Jubilate* : The Heb. vb. gives the idea of *shouting* ; also v. 6. *cantate* : The Heb. is more forcible, *break forth* ; St Jer. *vociferamini*.
- v. 6. *tubis ductilibus*—i.e., thin metal trumpets. One word in Heb. After *Domini* put full-stop.
- v. 7. *moveatur* : See obs. on *commoveatur*, 96. 11.
- v. 9. *aequitate* : See obs. 96. 10.

NOTES

1. *His right hand*. God has no need of outside help. His own power is sufficient for his purposes.
2. See Simeon's prayer, Lk. ii 30-32.
3. See our Lady's *Magnificat*, Lk. i 54.

PSALM XCVIII (HEB. 99)

TITLE

The Vulgate, after the Greek, reads: "Psalmus ipsi David." There is no title in the Massoretic Text nor in St Jerome's Hebrew Psalter.

SUBJECT

The enthronement of Yahwè at Sion as King of all the nations. So let all people praise his great and terrible name, for he is the Holy One (vv. 1-3). He is a King who loves justice, establishes uprightness, and decrees just judgement. So let Israel exalt him—the Holy One (vv. 4, 5). Those that sought after him, saints like Moses, Aaron, and Samuel, had their prayers answered, and received revelations from him, even though he punished their misdeeds (vv. 6-8). The Ps. concludes with a third exhortation to adore the Holy One who dwells on Mount Sion (v. 9).

The thrice-repeated "holy" recalls Is. vi 3.

AUTHORSHIP

The absence of David's name in v. 6, the fact that the Ark is at Sion, and the testimony of the Greek title, all favour the Davidic authorship of this Ps. The taking of the city of the Jebusites and the consequent establishment of the

Sanctuary on Mount Sion (2 K. vi 17), would lend a fitting occasion for the hymn. Then if this Ps. is Davidic, the previous Pss. (xcii-xcvii) acclaiming the Kingship of Yahwè may also be Davidic. Indeed, the taking of the last stronghold in Canaan and the subjection of the last of the pagan nations there may well have given rise to the hope of the universal rule of Yahwè.

VULGATE

1. Dominus regnavit, irascantur populi:
qui sedet super Cherubim, moveatur terra.
2. Dominus in Sion magnus:
et excelsus super omnes populos.
3. Confiteantur nomini tuo magno:
quoniam terribile, et sanctum est:
4. et honor regis judicium diligit.
Tu parasti directiones:
judicium et justitiam in Jacob tu fecisti.
5. Exaltate Dominum Deum nostrum,
et adorate scabellum pedum ejus:
quoniam sanctum est.
6. Moyses et Aaron in sacerdotibus ejus:
et Samuel inter eos, qui invocant nomen ejus:
Invocabant Dominum, et ipse exaudiebat eos:
7. in columna nubis loquebatur ad eos.
Custodiebant testimonia ejus,
et praeceptum quod dedit illis.
8. Domine, Deus noster, tu exaudiebas eos:
Deus, tu propitius fuisti eis,
et ulciscens in omnes adinventiones eorum.
9. Exaltate Dominum Deum nostrum,
et adorate in monte sancto ejus:
quoniam sanctus Dominus Deus noster.

-
1. Yahwè doth reign; let peoples tremble:
He sitteth upon the Cherubim; let the earth quake!
 2. Great is Yahwè in Sion;
And exalted is he above all the peoples.
 3. Let them praise thy great and terrible name,
For it is holy!

4. And the might of the King loveth judgement:
Uprightness thou hast established:
Judgement and justice thou hast wrought in Jacob.
5. Exalt ye Yahwè our God,
And adore at his footstool,
For it is holy !
6. Moses and Aaron among his priests,
And Samuel among those that invoked his name—
They invoked Yahwè, and he answered them.
7. In a pillar of a cloud he used to speak to them:
They kept his testimonies, and the statute that he gave
them.
8. Yahwè our God, thou didst answer them:
A forgiving God thou wast to them,—
But taking vengeance for their misdeeds.
9. Exalt ye Yahwè our God,
And adore at his holy mountain:
For Yahwè our God is holy.

OBSERVATIONS

- v. 1. *irascantur* is a secondary meaning of the Heb. vb. Here the primary meaning *be agitated, tremble*, is employed, as is evident from parall. *moveatur*. So St Jer. *commoveantur*.
qui sedet : Strictly a partic. Hence St Jer. *essor*.
moveatur : In M.T. read מַמְעִי.
- v. 3. *quoniam terribile* : Read with M.T., St Jer. (*magno*) *et terribili*.
et as LXX and St Jer. (*sanctoque*): not in M.T. Prob. read וְ as v. 9, and v. 5 (Vulg., LXX καὶ, A, R, T καὶ). Full-stop after *est*, and begin a new stanza with *Et honor*.
- v. 4. *honor* : The Heb. means *strength* or *power*. St Jer. *Imperium*.
parasti directiones. Rather *fundasti aequitates*, St Jer.
- v. 8. *omnes*, as LXX; not in M.T., St Jer.

NOTES

1. *sitteth upon the Cherubim*. See note on lxxix 2.
4. The *King* is Yahwè (cp. v. 1; see also Apoc. xi 17).
5. *his footstool* is the Ark, so called because he was enthroned above it (see David's words in 1 Par. xxviii 2; also Ex. xxv 22; Lam. ii 1; Ps. cxxxi 7). Notice the triple adoration, first of God's Name (v. 3)—the symbol of his

- presence; secondly, before the Ark (v. 5)—where he manifests his presence; thirdly, at his holy mountain (v. 9)—*i.e.*, Sion—where his Sanctuary is established.
6. The Psalmist quotes conspicuous examples of men of prayer: Moses and Aaron—the latter the first high-priest, and the former, one who exercised priestly functions (Ex. xxiv 6; Lev. viii). For the priestly intercession of Moses, Aaron and Samuel see Ex. xvii 10-16; Nu. xiv 13-19, xvi 46; 1 K. vii 5, 8, 9, xii 18. If this Ps. is post-Davidic, why is "the sweet psalmist of Israel," who, as king, so often interceded for his people, excluded from the list?
7. *In a pillar of a cloud.* See Ex. xiii 21, 22, xxxiii 9; Nu. xii 5. Sacred Scripture does not record revelation to Samuel by this means. But pedantic precision would ill become the inspiring Spirit.
8. Cp. Ex. xxxiv 7; Nu. xiv 20, etc. "It is highly important to note the stress which the psalmist here lays on the efficacy of intercessory prayer" (Boylan).

PSALM XCIX (HEB. 100)

TITLE

The Hebrew title may be read in three ways. The Vulgate, following the Greek, gives: "A psalm for confession" (*i.e.* praise). St Jerome has: "A psalm for thanksgiving." The third rendering is: "A psalm for the thanksgiving-sacrifice," and this is probably correct (cp. Lev. vii 12).

SUBJECT

All mankind is called upon to give joyful worship to Yahwè. He alone is God: he made Israel his special possession (vv. 2, 3). Entering into his Sanctuary let the worshippers praise him and bless his holy Name; for he is good, merciful, and for ever faithful (vv. 4, 5).

AUTHORSHIP

The tone is not unlike that of the six preceding Pss.: hence Ps. xcix was written probably at the same time as these.

APPLICATION

We all have our sorrows in this Vale of Tears, but gloominess is not part of our service to God. "Rejoice in the Lord always: again I say rejoice" (Phil. iv 4); "as sorrowful, yet always rejoicing" (2 Cor. vi 10)—such is St Paul's advice, which is echoed in this Ps.: "Servite Domino in laetitia." The priest's heart and countenance should be aflame with holy joy and gladness.

VULGATE

2. Jubilate Deo, omnis terra:
servite Domino in laetitia.
Introite in conspectu ejus,
in exultatione.
3. Scitote quoniam Dominus ipse est Deus:
ipse fecit nos, et non ipsi nos.
Populus ejus, et oves pascuae ejus:
4. introite portas ejus in confessione,
atria ejus in hymnis: confitemini illi.
5. Laudate nomen ejus: quoniam suavis est Dominus,
in aeternum misericordia ejus,
et usque in generationem et generationem veritas ejus.

2. Acclaim Yahwè, all the earth !
Serve Yahwè with gladness !
Come into his presence with a joyous cry !
3. Know ye that Yahwè is God:
He hath made us, and we are his,—
His people and the sheep of his pasture.
4. Enter his gates with thanksgiving,
His courts with a song of praise.
Give thanks to him ! Bless his name !
5. For Yahwè is good; his mercy is for ever;
And his faithfulness unto generation and generation.

OBSERVATIONS

- v. 2. *Deo* : Read *Domino* with St Jer., LXX, M.T.
in conspectu ejus : Rather *coram eo*, St Jer.
- v. 3. *et non ipsi nos*, as Kt., LXX, Pesh., Sym., reading \aleph instead of \aleph , Targ., Aq., St Jer. \aleph —i.e., *ipsius sumus*. The latter is more probable.

- v. 4. *introite* should begin a new stanza.
confessione : Rather *gratiarum actione*, St Jer.
hymnis : M.T., St Jer. sing. (*laude*). Full-stop after this word.
- v. 5. *Laudate* : Rather *Benedicite*, St Jer.
suavis : Lit. *bonus*, St Jer.
veritas : Rather *fides*, St Jer.

NOTES

2. Cp. xcvii 4, xciv 2.
 3. *He made us*. See note on xciv 6.

PSALM C (HEB. 101)

TITLE

“A psalm: of David.”

SUBJECT

A solemn resolution made by a man in authority to lead an upright life, aiming at perfection. He will endeavour to keep his intentions pure, and to avoid perverse methods (vv. 1-4). His authority will be exercised to punish slanderers: his guests and friends shall be, not the proud and selfish, but the loyal and virtuous among his subjects (vv. 5, 6). Deceivers and liars shall find no admittance into his house (v. 7). Daily he will use his power to punish transgressors, and to banish them from Jerusalem, the holy city of Yahwè (v. 8).

AUTHORSHIP

The speaker is obviously an individual and a man in supreme authority over Jerusalem. The title tells us who he is—King David.

APPLICATION

The Ps. furnishes an excellent rule of conduct for superiors whether in civil or ecclesiastical life.

VULGATE

1. Misericordiam, et iudicium
cantabo tibi, Domine:
2. Psallam, et intelligam in via immaculata,
quando venies ad me.
Perambulabam in innocentia cordis mei,
in medio domus meae.

3. Non proponebam ante oculos meos rem injustam:
facientes praevaricationes odivi.
4. Non adhaesit mihi cor pravum:
declinantem a me malignum non cognoscebam.
5. Detrahentem secreto proximo suo,
hunc persequabar.
Superbo oculo, et insatiabili corde,
cum hoc non edebam.
6. Oculi mei ad fideles terrae ut sedeant mecum:
ambulans in via immaculata, hic mihi ministrabat.
7. Non habitabit in medio domus meae qui facit superbiam:
qui loquitur iniqua, non direxit in conspectu oculorum
meorum.
8. In matutino interficiebam omnes peccatores terrae:
ut disperdam de civitate Domini omnes operantes
iniquitatem.

-
1. Of mercy and judgement will I sing:
Unto thee, O Yahwè, will I psalm.
 2. I will give heed to the way of perfection:
Oh when wilt thou come unto me !

With a perfect heart I will walk within my house:

3. No foul resolution shall I set before mine eyes.
The work of them that act perversely I hate:
It shall not attach itself to me.
4. A crooked heart shall depart from me:
I will know no evil man.
5. Whoso privily slandereth his neighbour,
Him will I cut off.

He that hath haughty eyes and greedy heart,
With him I will not eat.
6. Mine eyes shall be upon the faithful ones of the land,
That they may sit with me.

He that walketh in the way of perfection,
He shall minister to me.
7. He that practiseth deceit
Shall not dwell within my house.

He that speaketh falsehoods
Shall not be set up before mine eyes.

8. Morning after morning I will cut off all the wicked of the land,
That I may destroy all workers of iniquity from the city of Yahwè.

OBSERVATIONS

- v. 1 and 2. Divide lines as in M.T., St Jer.
v. 2. *et* : Omit; not in M.T., St Jer.
quando : The line is interrogative, as in St Jer.
v. 3. *rem injustam* : Lit. *verbum Belial*, St Jer. (see obs. 41. 9).
facientes, as LXX : St Jer. sing. *facientem*. Read עֲשֵׂה instead of M.T. עֲשֵׂה.
v. 4. *Non adhaesit* goes with what precedes. *cor pravum* begins a new line (see St Jer., M.T.).
declinantem : Read *recedet* with St Jer., M.T.
malignum begins another line (see M.T., St Jer. *malum*).
v. 5. *persequerbar* : The Heb. is stronger, *I will cut (him) off*. St Jer. has *interficiam* by which the Vulg. also translates the same Heb. vb. in v. 8 below, where St Jer. has *perdam*.
Superbo oculo : Rather *Superbum oculis*, St Jer., M.T.
insatiabili = LXX ἀπλήστω, which may come from רָעַב instead of M.T. רָחֵב, *wide*, hence St Jer. *altum (corde)*. But LXX may have read as M.T., and the word may here mean *greedy, insatiable*, as in Prov. xxviii. 25 (xxi. 4). Fr. Power in *Biblica* (1920, pp. 59-75) gives the meaning "easy, or untroubled of heart"—i.e., an indifferent and self-complacent person.
cum hoc non edebam = LXX = אָתָּו לֹא אָכַל, also Pesh. M.T. has אָתָּו לֹא אָכַל, *him I cannot (endure?)*—St Jer. *cum hoc esse non potero*. It is not easy to decide between the two readings.
v. 6. *sedeant* : The Heb. vb. may mean *sit* or *dwell*. In v. 7 Vulg. translates by *habitabit*. So St Jer. here *habitent*.
v. 7. *superbiam*, from LXX prob. reading רוֹמָה, *haughtily*; but read M.T. רָמִיָּה = St Jer. *dolum*.
iniqua : Rather *mendacium*, St Jer., or plur. as M.T.
direxit : Read passive. St Jer. *placebit*.
v. 8. *In matutino* : St Jer. *Mane*. Heb. lit. *to mornings*—i.e., *morning after morning*—of course, only when cases deserving extreme measures are brought before the king, and not necessarily every single morning.

NOTES

2. *Oh when wilt thou come unto me!* A beautiful aspiration for spiritual communion with God. Some commentators see in the words a desire on the part of David to bring the Ark to Sion (cp. Ex. xx 24; 2 K. [Sam.] vi 9).
within my house. "Many conduct themselves with great gravity and decorum in the streets and marketplace, but they revel in every kind of licentiousness in their houses and chambers, especially in the chamber of their hearts" (Bellarmine, after Eusebius).
4. *A crooked heart shall depart from me.* The Psalmist is thinking not of his own heart, but of the heart of anyone who desires to be his friend: notice the parallel line.
5. *eat . . . sit* (v. 6). If this is the correct translation (see obs. above), the reference is to court officials sitting at the royal table (cp. 1 K. xx 25-28).
8. *Morning after morning.* The courts of justice were held during the morning (2 K. xv 2; Jer. xxi 12).

PSALM CI (HEB. 102)

TITLE

"A prayer of one afflicted, when he was languishing and pouring forth before Yahwè his anxiety."

SUBJECT

Ps. ci is the fifth of the Penitential Pss. Afflicted in mind and body, alone in his grief, mocked by enemies, cast off by God, nigh unto death, the sorrowful singer implores the eternal God to hear his prayer (vv. 2-13).

In verse 14 the tone changes. The time is come when Yahwè will have pity on ruined Sion. He will rebuild the beloved city, and the Gentile nations shall be converted to him. The prayers of his afflicted people shall be answered: a future generation of Israelites shall see the release from captivity and the conversion of the Gentile nations (vv. 14-23).

The original theme is resumed in v. 24. The singer complains that his strength is broken, and prays to be

delivered from a premature death. A beautiful contemplation of God's eternity contrasted with the transitoriness of the earth and the heavens leads to the assurance of the fulfilment of the divine promise that the seed of his servants shall never come to an end (vv. 24-29).

It is clear that vv. 14-23 were written when Jerusalem was in ruins and her people captives in Babylon. The question arises as to whether these verses (and perhaps v. 29) were inserted into an earlier Ps., describing, not the sufferings of the exiled Jewish community, but those of an individual. Scholars are divided on this question. To our mind the interpolation theory has much in its favour.

VULGATE

2. Domine, exaudi orationem meam:
et clamor meus ad te veniat.
3. Non avertis faciem tuam a me:
in quacumque die tribulor,
inclina ad me aurem tuam.
In quacumque die invocavero te,
velociter exaudi me.
4. Quia defecerunt sicut fumus dies mei:
et ossa mea sicut cremium aruerunt.
5. Percussus sum ut foenum, et aruit cor meum:
quia oblitus sum comedere panem meum.
6. A voce gemitus mei
adhaesit os meum carni meae.
7. Similis factus sum pellicano solitudinis:
factus sum sicut nycticorax in domicilio.
8. Vigilavi,
et factus sum sicut passer solitarius in tecto.
9. Tota die exprobrabant mihi inimici mei:
et qui laudabant me, adversum me jurabant.
10. Quia cinerem tamquam panem manducabam,
et potum meum cum fletu miscebam.
11. A facie irae et indignationis tuae:
quia elevans allisisti me.
12. Dies mei sicut umbra declinaverunt.
et ego sicut foenum arui.

13. Tu autem, Domine, in aeternum permanes:
et memoriale tuum in generationem et generationem.
14. Tu exurgens misereberis Sion:
quia tempus miserendi ejus, quia venit tempus.
15. Quoniam placuerunt servis tuis lapides ejus:
et terrae ejus miserebuntur.
16. Et timebunt Gentes nomen tuum, Domine,
et omnes reges terrae gloriam tuam.
17. Quia aedificavit Dominus Sion:
et videbitur in gloria sua.
18. Respexit in orationem humilium:
et non sprevit precem eorum.
19. Scribantur haec in generatione altera:
et populus, qui creabitur, laudabit Dominum:
20. Quia prospexit de excelso sancto suo:
Dominus de caelo in terram aspexit.
21. Ut audiret gemitus compeditorum:
ut solveret filios interemptorum:
22. Ut annuntient in Sion nomen Domini:
et laudem ejus in Jerusalem.
23. In conveniendo populos in unum,
et reges ut serviant Domino.
24. Respondit ei in via virtutis suae:
Paucitatem dierum meorum nuntia mihi.
25. Ne revoces me in dimidio dierum meorum:
in generationem et generationem anni tui.
26. Initio tu, Domine, terram fundasti:
et opera manuum tuarum sunt caeli.
27. Ipsi peribunt, tu autem permanes:
et omnes sicut vestimentum veterascent.
Et sicut opertorium mutabis eos, et mutabuntur:
28. tu autem idem ipse es, et anni tui non deficient.
29. Filii servorum tuorum habitabunt:
et semen eorum in saeculum dirigitur.

-
2. O Yahwè, hear my prayer,
And let my cry come unto thee.
 3. Hide not thy face from me;
In the day of my distress incline thine ear unto me:
In the day when I call answer me speedily.

4. For my days fade away like smoke,
And my bones are burned like a firebrand.
5. Smitten and dried up like grass is my heart,
For I have forgotten to eat my bread.
6. By reason of my groaning voice
My bone doth cleave to my flesh.
7. I am become like the pelican of the wilderness;
I am like the owl of a deserted house.
8. I watch, and am become
Like a bird alone upon a roof.
9. All the day long mine enemies reproach me:
They who once praised me [now] swear against me.
10. Yea, I have eaten ashes like bread,
And mingled my drink with tears,
11. Because of thine indignation and wrath:
For thou hast lifted me up and cast me down.
12. My days have declined like a shadow;
And I am dried up like grass.
13. But thou, O Yahwè, abidest for ever;
And thy memorial is to generation and generation.
14. Thou wilt arise—wilt have compassion on Sion;
For 'tis time to pity her, for the appointed time is come.
15. For thy servants take pleasure in her stones,
And pity her dust.
16. And the nations shall fear the name of Yahwè,
And all the kings of the earth thy glory.
17. For Yahwè shall have built up Sion,
And appeared in his glory.
18. He shall have regarded the prayer of the destitute,
And not despised their prayer.
19. This is written for a future generation,
And a people (yet) to be created shall praise Yah.
20. For he looked forth from his holy height;
Yahwè from heaven beheld the earth,
21. To hear the groaning of the bondmen,
To set free children doomed to death;
22. That men may declare in Sion the name of Yahwè,
And his praise in Jerusalem;
23. When peoples gather together,
And kingdoms to serve Yahwè.

24. He hath brought low my strength in the way:
 25. He hath shortened my days.
 I say: "O my God, take me not away in the midst of
 my days:
 Thy years are throughout generations.
 26. Of old thou didst establish the earth;
 And the heavens are the work of thy hands.
 27. They shall perish, but thou shalt stay:
 And all of them shall wear out like a garment:
 As a vesture thou shalt change them and they shall be
 changed.
 28. But thou art the self-same and thy years do not fail."
 29. The children of thy servants shall continue to dwell,
 And their seed shall be established before thee.

OBSERVATIONS

TITLE.—*pauperis* : See obs. 9. 13.

anxius fuerit : St Jer. *sollicitus fuerit*. Heb. means *faint, languish*.

precem : See obs. on *exercitatione*, 55. 3.

(The Vulgate title reads: "Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam.")

v. 3. Punctuate lines as in Vulg.

te, as LXX: not in M.T., St Jer.

exaudi is not same Heb. vb. as v. 2: so St Jer. *audi* (v. 2) and *exaudi* (v. 3).

v. 4. *sicut*, as LXX, St Jer. Read כ instead of כ in M.T.

v. 5. *Percussus sum* : Rather *Percussum est*, St Jer.

aruit is not same Heb. vb. as v. 4 *aruerunt*: so St Jer. *contabuerunt* (v. 4) and *arefactum* (v. 5). Latter also v. 12.

v. 7. *in domicilio* : LXX ἐν οἰκονέδῳ, prob. meaning the *site of a house*—i.e., a deserted house which comes near Heb. *ruins*; St Jer. *solitudinum*.

v. 8. *passer*: Heb. means *small bird*, not necessarily *sparrow*; hence St Jer. *avis* (cp. x. 2).

v. 9. *et*, as LXX: not in M.T., St Jer.

qui laudabant me, as LXX, Pesh. = מְהַלְלֵי, as St Jer. *exsultantes* (omitting suffix). M.T. מְהוֹלְלֵי, *those mad against me*.

adversum me = LXX κατ' ἐμὸς, St Jer. *per me*, M.T. בִּי.

v. 11. *A facie* is too literal from Heb. = *by reason of*.

irae : M.T. and LXX add *tuae*. Read *indignationis et irae* as St Jer. rather than vice versa (Vulg.).

elevans allisisti me : Rather *elevasti me, et allisisti me*, St Jer., as M.T.

- v. 12. *declinaverunt* : With Vulg., LXX, Pesh., St Jer. (*inclinati sunt*) read נָטְיוּ instead of M.T. נָטְיוּ.
- v. 14. *tempus* (bis) : Two different words in Heb. *time* and *appointed time*. St Jer. adds *quoniam venit pactum*.
- v. 15. With LXX, M.T., St Jer. read *lapides* as obj. and *servi tui* as subj.
terrae : Read *pulverem* with St Jer., M.T. But Vulg. *miserebuntur* is better than St Jer. *misericordem*.
- v. 16. *tuum*, as LXX: not in M.T., St Jer.
- v. 17. *et*, as LXX. Insert in M.T., St Jer.
videbitur : Rather *apparuit*, St Jer.
- v. 18. *humilium* : The Heb. prob. means *destitute*. St Jer., after Aq. and Sym., has *vacui*.
- v. 19. *Scribantur haec* : Read sing. with St Jer. M.T.
in : Rather *pro*.
- v. 21. *gemitus* : M.T., LXX, St Jer. sing.
compeditorum : Plur., also LXX, agrees better with parall. M.T., St Jer. sing.
interemptorum : Rather *mortis*, St Jer.
- v. 23. *In conveniendo* is a Semitism. Rather *cum congregati fuerint*, St Jer.
reges : Read *regna*, St Jer., M.T., LXX B.
- v. 24. *Respondit ei* from LXX reading vb. עָנָה, *answer*, instead of עָנָה, *be afflicted, bowed down* = St Jer. *Afflixit*, which is correct.
suae, as Kt., LXX; but read (*fortitudinem*) *meam* with St Jer., Qr., Pesh., Sym.
Paucitatem dierum meorum nuntia mihi comes from LXX, reading קָצֵר יָמִי אֶמַּר אֱלִי instead of M.T. אֶמַּר אֱלִי = St Jer. *abbreviavit dies meos*. *Dicam Deus meus*, which is correct.
- v. 25. *revoces* : Rather *rapias*, St Jer.
- v. 26. *Domine*, as LXX: not in M.T., St Jer.
opera : plur. also LXX; M.T., St Jer. sing.
- v. 27. *Et*, as LXX: not in M.T.
- v. 29. *in saeculum*, as LXX; but M.T. = St Jer. (H) *ante faciem tuam*.

NOTES

4. *my days*—i.e., my life, is fading away like smoke blown away by the wind. *my bones*—i.e., my body is consumed with grief as wood is consumed in a fire.
5. *For I have forgotten*, etc. Trouble and anxiety have deprived him of appetite, and so reduced his vital strength.
6. *My bone doth cleave to my flesh*. Affliction has reduced him to skin and bone.
7. The *pelican* is said to prefer solitude. The *owl* finds its home in dismal ruins (cp. the Prayer of Ezechias in Is. xxxviii 14).

9. *swear against me*, or, perhaps, *by me*—*i.e.*, they use his name in their curses.
10. *ashes* are the symbol of mourning (cp. Job ii 12; Lam. iii 16).
11. *lifted me up and cast me down*—somewhat like Job, who was blessed with prosperity and then cast down by affliction.
12. *declined like a shadow*. As evening approaches, the shadows gradually disappear; or it may mean that the shadows lengthen as the sun goes down. So the Psalmist's life has become gloomy and near to its close.
13. *thy memorial*—*i.e.*, thy name (cp. xcvi 12; Ex. iii 15; Lam. v 19).
14. Here begins the new section which many commentators regard as a distinct Ps. (see above under Subject).
16. The restoration of Sion will be followed by the conversion of the Gentiles, as is predicted frequently in Isaiah.
19. The writer of the Ps. is a prophet in the strict sense. He is not "a teacher of his own generation" merely, as modern higher critics define a prophet; on the contrary, he writes for a generation yet to come (cp. xxi 32). Unlike modern critics, the inspired writer believed in "direct prophecy." *This* may refer to what is said in vv. 17, 18; but more probably to what follows, vv. 20-23.
21. *children doomed to death*. Cp. the expression in 1 K. (Sam.) xx 31. The reference here is to the Jewish exiles in Babylon.
23. The Messianic Kingdom (cp. xxi 28, 29; Is. ii 2-4). Our Lord called it "The Kingdom of God" or "The Kingdom of Heaven."
24. Here, in the opinion of many, the original Ps. (2-13) is resumed.
25. *in the midst of my days*—*i.e.*, in middle age, before old age has come upon me (cp. the prayer of Ezechias in Is. xxxviii 10).
26. A beautiful description of the immutability and eternity of God. The writer of the Epistle to the Hebrews (i 10-12) applies the passage to Christ addressed by the Father. In far-off antiquity, God, already existing, created the

heavens and the earth. He needed no man's help, but worked, as it were, with his own hands. The heavens and the earth shall pass away, worn out like an old garment; but God and the God-Man Jesus Christ shall not pass away, for there there is no change or alteration. "God can suffer no change, for changes are made with a view to further acquisition. This cannot apply to God: he being most pure, most perfect, nay, infinitely perfect, can acquire nothing since he wants nothing" (Bellarmine; see also Card. Billot, *De Deo Uno*, p. 117, note, edit. 5).

29. This verse may be a later addition. The thought of the immutability of God leads a later writer to add a corollary: As God cannot change, so his promises that the House of David shall not fail must obtain fulfilment in spite of the present hopeless situation.

PSALM CII (HEB. 103)

TITLE

"Of David."

SUBJECT

A hymn of praise and thanksgiving to God for his kindness and merciful forbearance towards those that serve him. The Psalmist calls upon his whole being to bless Yahwè for favours received (vv. 1, 2). The immediate occasion is recovery from illness due to sin, and, consequently, forgiveness of the sin (vv. 3-5). The same kind God who revealed himself to Moses and Israel has always been on the side of them that suffer wrong (vv. 6, 7). Moreover, he is compassionate, long-suffering, merciful, and forgiving (vv. 8-10). His mercy is infinite, and his forgiveness of sins complete: he is a kind Father to all that fear him (vv. 11-13). For he knows how frail we are (vv. 14-16), and so is ever ready to forgive the weaknesses of those who really desire to keep his commandments (vv. 17-18). Yet this kind Father is the great King of Heaven, who rules the whole world, and is ministered unto by the angels (vv. 19, 20). May these holy ministers bless him in praise; may all his works in heaven and on earth bless him; may the soul also of the

Psalmist join in the chorus of praise (vv. 21, 22)—“Cum quibus et nostras voces, ut admitti jubeas deprecamur.”

AUTHORSHIP

One of the arguments urged against the evidence of the title is the Aramaic forms in this Ps. It is argued that Aramaisms betray a date much later than the time of David. Yet how little we know of the history of the language of the Jews, of the vicissitudes of the text of the Old Testament, and of modernising influences! The modern “Douay” Version is very unlike the original Douay text, and the Revised Version modernised the Authorised Version. Surely we may suppose that the liturgical hymns of Israel were not exempt from adaptation!

There are some affinities between this Ps. and others ascribed to David (cp. v. 4b with viii 6b; v. 8 with lxxxv 15; v. 11 with xxxv 6, lvi 11; v. 15 with xxxvi 2; v. 16b with xxxvi 36b).

APPLICATION

In the Divine Office Ps. cii is read at Compline on Saturday. Thus the week’s Office closes with a beautiful prayer of thanksgiving for God’s great mercy and forbearance towards us during the past week.

VULGATE

1. Benedic, anima mea, Domino:
et omnia, quae intra me sunt, nomini sancto ejus.
2. Benedic, anima mea, Domino:
et noli oblivisci omnes retributiones ejus.
3. Qui propitiatur omnibus iniquitatibus tuis:
qui sanat omnes infirmitates tuas.
4. Qui redimit de interitu vitam tuam:
qui coronat te in misericordia et miserationibus.
5. Qui replet in bonis desiderium tuum:
renovabitur ut aquilae juvenus tua:
6. Faciens misericordias Dominus:
et judicium omnibus injuriam patientibus.
7. Notas fecit vias suae Moysi,
filiis Israel voluntates suas.

8. Miserator, et misericors Dominus:
longanimis, et multum misericors.
9. Non in perpetuum irascetur:
neque in aeternum comminabitur.
10. Non secundum peccata nostra fecit nobis:
neque secundum iniquitates nostras retribuit nobis.
11. Quoniam secundum altitudinem caeli a terra:
corroboravit misericordiam suam super timentes se.
12. Quantum distat ortus ab occidente:
longe fecit a nobis iniquitates nostras.
13. Quomodo miseretur pater filiorum,
misertus est Dominus timentibus se:
14. quoniam ipse cognovit figmentum nostrum.
Recordatus est quoniam pulvis sumus:
15. homo, sicut foenum dies ejus,
tamquam flos agri sic effloreat.
16. Quoniam spiritus pertransibit in illo, et non subsistet:
et non cognoscet amplius locum suum.
17. Misericordia autem Domini ab aeterno,
et usque in aeternum super timentes eum.
Et justitia illius in filios filiorum,
18. his qui servant testamentum ejus:
Et memores sunt mandatorum ipsius,
ad faciendum ea.
19. Dominus in caelo paravit sedem suam:
et regnum ipsius omnibus dominabitur.
20. Benedicite Domino, omnes Angeli ejus:
potentes virtute, facientes verbum illius,
ad audiendam vocem sermonum ejus.
21. Benedicite Domino, omnes virtutes ejus:
ministri ejus, qui facitis voluntatem ejus.
22. Benedicite Domino, omnia opera ejus:
in omni loco dominationis ejus,
benedic, anima mea, Domino.

-
1. Bless Yahwè, O my soul,
And all that is within me, (bless) his holy name !
 2. Bless Yahwè, O my soul,
And forget not all his benefits:

3. Who forgiveth all thine iniquities;
Who healeth all thy diseases;
4. Who redeemeth thy life from the pit;
Who crowneth thee with mercy and compassion:
5. Who satisfieth thy desire with good things;
(So that) thy youth is renewed like the eagle's.
6. Yahwè is a doer of just acts
And of judgements for all that are oppressed.
7. He made known his ways to Moses,
His deeds to the children of Israel.
8. Compassionate and merciful is Yahwè,
Slow to anger and plenteous in mercy.
9. He doth not contend unceasingly,
Neither doth he cherish wrath for ever.
10. He hath not dealt with us according to our sins,
Nor requited unto us according to our iniquities.
11. For as the heaven is high above the earth,
So hath his mercy prevailed upon them that fear him.
12. As far as the east is from the west,
So far hath he removed our transgressions from us.
13. As a father hath compassion on his children,
So hath Yahwè compassion on them that fear him.
14. For he knoweth our frame;
He remembereth that we are dust:
15. As for man, his days are as grass;
As the flower of the field he flourisheth:
16. For a wind passeth over it, and it is gone;
And its place knoweth it no more.
17. But the mercy of Yahwè is from eternity unto eternity
Upon them that fear him.
And his justice unto children's children,
18. To such as keep his covenant,
And are mindful of his precepts to do them.
19. Yahwè hath established his throne in heaven;
And his kingdom ruleth over all.

20. Bless Yahwè, ye, his angels,
Ye mightily strong ones that do his bidding,
Hearkening unto the voice of his bidding.
21. Bless Yahwè all ye, his hosts,
Ye ministers of his that do his will.
22. Bless Yahwè, all his works,
In all places of his dominion.
O my soul, bless thou Yahwè.

OBSERVATIONS

- v. 3. *iniquitatibus* : Plur. also LXX, St. Jer., Pesh. M.T. sing.
- v. 4. *interitu* : The reference is probably to the *pit* of Sheol.
- v. 5. *desiderium tuum* LXX = ἐπιθυμία σου = prob. עֲרֵיף instead of מְרִיף = St Jer. *ornamentuum*, which is unsatisfactory.
renovabitur : If the Hithpael in M.T. is correct, the meaning is reflexive: *reneweth itself*.
- v. 6. *misericordias* : LXX ἐλεημοσύνας. M.T. = St Jer. *justitias*—i.e., *acts of justice*.
judicium : Read plur. with M.T., St Jer.
- v. 7. *voluntates*, as LXX. prob. paraphr. of Heb. = *deeds* ; St Jer. *cogitationes*.
- v. 8. *longanimis* : See obs. on 86. 15.
misericors (bis) : Different words in Heb.
- v. 9. *irascetur*, as LXX, is prob. paraphr. of M.T. = St Jer. *judicabit*.
comminabitur : LXX μνησθῆναι, *cherish wrath*, is nearer Heb. St Jer. *irascetur*.
- v. 11. *corroboravit* : The LXX prob. read Hiphil, and makes Yahwè the subj. M.T. reads Qal, and, with St Jer., makes *miseri-cordia* the subj. The Heb. vb. means (1) *be strong*, (2) *prevail*.
- v. 12. *iniquitates* is not same Heb. as vv. 3, 10. Here *transgressions* ; St Jer. *scelera*.
- v. 16. *locum suum* is the subj. in M.T., St Jer.
- v. 20. *omnes*, as LXX: not in M.T., St Jer.
sermonum : Plur. also LXX: M.T., St Jer. sing. Same Heb. as for *verbum* in the preceding line: lit. *word*, but we may translate *bidding*.
- v. 21. *virtutes* : Rather *exercitus*, St Jer.
- v. 22. *loco*, as LXX: M.T., St Jer. plur.

NOTES

1. *all that is within me*—i.e., my entire being (cp. Deut. vi 5).
3. *diseases of the body*, but attributed to sin as the parallelism indicates (cp. Ezechias' words in Is. xxxviii 17).

4. God has rescued the Psalmist from the brink of death (cp. the Prayer of Ezechias, Is. xxxviii 10).
5. *thy youth*, etc. There was an ancient belief that the eagle was able to renew its youth by soaring up to the sun and then diving into the sea. Some commentators, however, say that the reference is to the yearly renewal of the eagle's plumage. Others think that allusion is made simply to the strength of the eagle, which never seems to fail.
7. An allusion to the prayer of Moses (Ex. xxxiii 13). God's kindness is shown in his revelations to Moses and the House of Israel.
8. Borrowed from Ex. xxxiv 6.
9. Cp. Is. lvii 16.
11. The mercy of God is as extensive as the heavens (cp. xxxv 6).
15. Cp. Is. xl 6-8.
18. Cp. Ex. xx 6; Deut. vii 9.
21. *hosts* : chiefly the angelic army.
ministers. Cp. ciii 4; Dan. vii 10; Heb. i 14.

PSALM CIII (HEB. 104)

TITLE

The Ps. is without title in the Massoretic Text and in St Jerome's version from the Hebrew. Following the Greek Version the Vulgate gives: "of David."

SUBJECT

Ps. ciii is a companion to Ps. cii. Both begin and end with the exclamation: "Benedic anima mea Domino." The tone in each is alike, but the subject-matter is not the same. The former Ps. treats of God's kindness towards frail man: the latter describes his wonderful works in Nature. Taking the account of creation as given in Gen. i, the Psalmist weaves it into a magnificent hymn, the beauty of which needs no comment.

The singer calls upon his soul to bless the mighty God robed in his majesty and splendour. The work of creation is then told. In the beginning, God enveloped himself with

light, as one might put on a dazzling garment. Then he stretched out the heavens, as one might unfold a curtain. Above the waters of the firmament he made for himself higher chambers. The clouds and winds he made as his chariot which is attended by his swift messages (vv. 1-4). So far the creation in the skies. The Psalmist now descends to earth. When first created the earth was covered with waters (Gen. i 2); but at the command of God there was made a separation of land and water (Gen. i 9, 10): mountains rose up and valleys were formed, and the limits of the ocean were determined (vv. 5-9). But the earth was not left without water for its creatures. Rivers and streams flowing through the valleys were planned to give drink to animals. Beside the running waters are planted the trees, in which the birds of the air gather and give forth song (vv. 10-12). The mountain-tops are watered by the rain, which also helps the soil to produce food for beasts, and corn, wine and oil for man (vv. 13-15). The great cedars of Lebanon and the tall trees whereon birds build their nests, besides the bleak high mountains where goats and marmots live, were also designed by the almighty Creator (vv. 16-18). He made also the moon and the sun—the former to determine times and seasons, the latter to rule by day. Night and darkness he created—the time when wild beasts come from their lairs to seek the food he provides for them. The daytime, however, belongs to man; from sunrise to sunset is his time for labour (vv. 19-23).

With a cry of admiration the Psalmist turns to consider the work of the fifth and sixth day. The earth and sea are full of God's creatures, great and small. In the sea is the mighty leviathan; on the sea are the ships that carry men. All depend on his providence; all are fed by him; all live by him; as one generation expires, another takes its place on the earth (vv. 24-30).

Glory be to the Creator who saw all things that he had made as good! May he ever be glad in his works; for in anger he can cause earthquakes and volcanoes (vv. 31, 32). In conclusion the Psalmist prays that his hymn may be acceptable to Yahwè, in whom he finds gladness. The lovely work of Creation is marred by the Fall of man and

subsequent sin. May the wicked be destroyed from the earth, and may his own soul continue to bless God (vv. 33-35).

AUTHORSHIP

Higher critics who are wedded to the Graf-Wellhausen theory of the Pentateuch are forced to say that this Ps. must have been composed later than the year 440 B.C.; for before that date the first chapter of Genesis had not been written. The author of Ps. cii probably wrote this companion Ps. also. The Greek and Vulgate versions may be correct in assigning both to David; but as the external evidence is weak, and nothing can be determined from the contents, no very probable conclusion as to date and authorship can be reached.

There is a striking resemblance between Ps. ciii and the Egyptian hymn of Akhnaton to the Sun as the only god. The text of this hymn translated into Latin may be seen in *Verbum Domini*, ii, p. 347. The hymn was written in Egypt a century before the Exodus. Weiner remarks that "the impression left on the mind is that the Hebrew is answering Akhnaton" (*Religion of Moses*, pp. 2-8).¹

VULGATE

1. Benedic, anima mea, Domino:
Domine, Deus meus, magnificatus es vehementer.
2. Confessionem, et decorem induisti:
amictus lumine sicut vestimento:
Extendens caelum sicut pellem:
3. qui tegis aquis superiora ejus.
Qui ponis nubem ascensum tuum:
qui ambulas super pennas ventorum.
4. Qui facis angelos tuos, spiritus:
et ministros tuos ignem urentem.
5. Qui fundasti terram super stabilitatem suam:
non inclinabitur in saeculum saeculi.
6. Abyssus, sicut vestimentum, amictus ejus:
super montes stabunt aquae.
7. Ab increpatione tua fugient:
a voce tonitru tui formidabunt.

¹ See also Gressmann in *The Psalmists*, pp. 18-20.

8. Ascendunt montes: et descendunt campi
in locum, quem fundasti eis.
9. Terminum posuisti, quem non transgredientur:
neque convertentur operire terram.
10. Qui emittis fontes in convallibus:
inter medium montium pertransibunt aquae.
11. Potabunt omnes bestiae agri:
expectabunt onagri in siti sua.
12. Super ea volucres caeli habitabunt:
de medio petrarum dabunt voces.
13. Rigans montes de superioribus suis:
de fructu operum tuorum satiabitur terra:
14. Producens foenum jumentis,
et herbam servituti hominum:
Ut educas panem de terra:
15. et vinum laetificet cor hominis:
Ut exhilaret faciem in oleo:
et panis cor hominis confirmet.
16. Saturabuntur ligna campi,
et cedri Libani, quas plantavit:
17. illic passeret nidificabunt.
Herodii domus dux est eorum:
18. montes excelsi cervis:
petra refugium herinaciis.
19. Fecit lunam in tempora:
sol cognovit occasum suum.
20. Posuisti tenebras, et facta est nox:
in ipsa pertransibunt omnes bestiae silvae.
21. Catuli leonum rugientes, ut rapiant,
et quaerant a Deo escam sibi.
22. Ortus est sol, et congregati sunt:
et in cubilibus suis collocabuntur.
23. Exhibit homo ad opus suum:
et ad operationem suam usque ad vesperam.
24. Quam magnificata sunt opera tua, Domine!
omnia in sapientia fecisti:
impleta est terra possessione tua.
25. Hoc mare magnum, et spatiosum manibus:
illic reptilia quorum non est numerus.
Animalia pusilla cum magnis:

26. illic naves pertransibunt.
Draco iste, quem formasti ad illudendum ei:
27. omnia a te expectant ut des illis escam in tempore.
28. Dante te illis, colligent:
aperiente te manum tuam, omnia implebuntur boni-
tate.
29. Avertente autem te faciem, turbabuntur:
auferes spiritum eorum, et deficient,
et in pulverem suum revertentur.
30. Emitteres spiritum tuum, et creabuntur:
et renovabis faciem terrae.
31. Sit gloria Domini in saeculum:
laetabitur Dominus in operibus suis:
32. Qui respicit terram, et facit eam tremere:
qui tangit montes, et fumigant.
33. Cantabo Domino in vita mea:
psallam Deo meo, quamdiu sum.
34. Jucundum sit ei eloquium meum:
ego vero delectabor in Domino.
35. Deficiant peccatores a terra, et iniqui ita ut non sint:
benedic, anima mea, Domino.

-
1. Bless Yahwè, O my soul !
Yahwè, my God, thou art exceeding great !
With splendour and majesty thou art clad,
 2. Clothed with light as with a garment.
Who stretchest out the heavens like a curtain:
 3. Who layeth the beams of his upper storeys in the
waters:
Who maketh the clouds his chariot:
Who travelleth on the wings of the wind.
 4. Who maketh his angels (as) winds,
His ministers (as) a flaming fire.
 5. Who foundeth the earth on its bases,
That it should not be moved for ever.
 6. Thou coveredst her with the deep as with a vesture:
Above the mountains stood the waters.
 7. At thy rebuke they fled:
At the sound of thy thunder they were scared,

8. (The mountains were rising, the valleys sinking)
To the place thou hadst established for them.
9. Thou didst set a bound that they might not pass,
Nor again cover the earth.
10. Who sendeth forth streams through the valleys:
Between the mountains the waters flow.
11. They give drink to every beast of the field:
The wild asses quench their thirst.
12. Beside them the sky-birds dwell:
From among the foliage they give forth song.
13. Who watereth mountains from his upper storeys:
With the fruit of thy works the earth is replenished,
14. Making grass sprout up for the cattle,
And herbage for the service of man;
That he may bring forth bread from the earth,
15. And wine that gladdeneth man's heart,
(Making the face shine more than would oil)
And bread that strengtheneth man's heart.
16. The trees of the Almighty have their full—
The cedars of Lebanon which he hath planted;
17. Where the birds build their nests:
The stork has her home on the top of them.
18. The high mountains are for the wild goats,
The rocks are a refuge for the conies.
19. He made the moon for set times:
The sun knoweth its setting.
20. Thou settest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
21. The young lions roar after their prey,
And seek from God their food.
22. The sun ariseth, they get them away,
And lay them down in their dens.
23. Man goeth forth to his work,
And to his labour until evening.
24. How manifold are thy works, O Yahwè!
In wisdom hast thou made them all.

25. The earth is full of what belongeth to thee.
Yonder sea—vast and widespread,
Wherein are moving things innumerable,
Living things small and great.
26. There ships move along:
[There is] leviathan whom thou hast formed to play
therein.
27. All these look expectant unto thee,
That thou mayest give them food at proper time.
28. Thou givest unto them; they gather [it]:
Thou openest thy hand; they are filled with good
things.
29. Shouldst thou hide thy face, they are troubled:
Shouldst thou take away their breath, they expire,
And unto their dust they return.
30. Shouldst thou send forth thy breath, they are created;
And thou renewest the face of the ground.
31. Eternal glory be to Yahwè!
May Yahwè be glad in his works;
32. Who looketh on the earth, and it trembleth;
Who toucheth the mountains, and they smoke.
33. I will sing unto Yahwè throughout my life:
I will psalm to my God as long as I exist.
34. May my meditation be sweet unto him:
As for me, I will be glad in Yahwè.
35. May sinners cease from the earth,
And evil-doers be no more.
Bless Yahwè, O my soul.

OBSERVATIONS

- v. 2. *Confessionem et decorem* : See obs. 96. 6.
pellem : The Heb. means *curtain*.
- v. 3. *tegīs* : Heb. means *lay beams* (cp. 2 Esdr. ii 8, iii 3, 6).
nubem : Read plur. with LXX, St Jer., M.T.
ascensum : Rather *currum*, St Jer.
tuum, as St Jer. : M.T., LXX *suum*.
ventorum : St Jer. *venti*, as M.T.
- v. 4. This verse is capable of various renderings: (1) "maketh his messengers (of) winds, his ministers (of) flaming fire," meaning that his messengers are formed from winds and fire;
(2) "maketh his messengers (swift as) winds, his ministers

(strong as) flaming fire" as the Targum paraphrases; (3) "maketh his angels (to be) winds, his ministers (to be) flaming fire," as the LXX and Vulgate seem to mean. Combining (2) and (3) we get (4): "maketh his angels (swift as) winds, his ministers (as) flaming fire," which is the interpretation in Heb. i 7. Some commentators, ancient and modern, render (5): "maketh his messengers to be winds, his ministers the flaming fire"—*i.e.*, he employs winds and lightnings as his agents or servants.

Against (5) is the order of the words in the Hebrew.

Against (3) is the word "maketh," which is not used of transforming one thing into another; moreover, if the reading "angels" be retained, it is not easy to find in Jewish theology any confirmation of the notion that God can transform spiritual beings into physical agents. The Targum (2) seems to come nearest to the sense; yet the rejection of the "angels" appears to be unwarranted; the Ps. is a companion to the preceding Ps. where, undoubtedly, the angels are represented as acting as God's servants (vv. 20, 21); moreover, angels are elsewhere associated with the divine chariot (*e.g.*, Ezech. i). We suggest, therefore, that (4) may be the correct meaning. This rendering preserves the correct order of the words is, supported by the preceding Ps. and also by Heb. i 7. It is adopted by F. Rickaby in *Psalms Made Easy*.

v. 5. *Qui fundasti*, as St Jer., reading partic. instead of perfect in M.T., LXX.

stabilitatem: Rather *basem*, St Jer.

inclinabitur: Rather *commovebitur*, St Jer.

v. 6. *amictus ejus*, as LXX = יְסָדָיו instead of M.T. נְסִיתוֹ = St Jer. *operuisti eam*.

v. 8. *et*, as LXX, St Jer.: not in M.T.

v. 9. *convertentur*: Semitism for *again*.

v. 10. *aquae*, as LXX: omitted by M.T., St Jer.

v. 11. *Potabunt*: The Heb. shows that the subj. is *fontes* or *aquae*.

expectabunt, from LXX reading Aram. יִשְׁבְּרוּ (cp. v. 27) instead of M.T. יִשְׁבְּרוּ = St Jer. *reficiant*. But LXX is not improbable.

v. 12. *Super*: The Heb. prob. means *beside*.

petrarum = LXX πετρῶν = גִּפְאִים: but א* rightly reads περῶν, *foliage*, as M.T.; St Jer. *nemorum*.

v. 13. *Rigans*: The subj. is God; St Jer. *Qui irrigas*.

v. 14. *educas*: St Jer. *educat*. The subj. according to the Heb. is probably *man*.

v. 15. *laetificet*: Prob. we should understand *quod* after *vinum*.

Ut exhilaret: St Jer. *ad exhilarandam (faciem oleo)*. The Hiph. infin. in M.T. means *to make shine*.

in oleo: The LXX prep. ἐν supposes כ instead of M.T. מ. The latter prob. means *more than*; though possibly *with oil*.

Unless the latter reading is correct, the line must be regarded as a parenthesis or else a gloss.

confirmet : As above with *laetificet*, so here we should prob. understand *quem* after *panis*. Boylan would regard this line as a gloss.

- v. 16. *campi*, from LXX reading עֵדִי. M.T., St Jer., Pesh. read *Yahwè*. We see here how the divine name was subject to alteration. The original word was obviously עֵדִי, which the Greeks took to mean *fields*, but which, pointed עֵדִי, means *the Almighty*. This divine name was altered to יהוה as in M.T., St Jer., Pesh.

et : Omit; not in M.T., LXX, St Jer.

- v. 17. *passeres* : See obs. 84. 4.

dux est eorum, from LXX reading בְּרֹאשִׁים, *on their tops*.

This gives a good picture (see illustration in Fillion, *La Sainte Bible*, iv, p. 311), and seems preferable to M.T. בְּרוֹשִׁים, *on the fir-trees* (or *cypresses*) = St Jer. *abies*, especially if the trees of Lebanon are still in the mind of the Psalmist, for the fir-tree or cypress is not found there.

- v. 18. *petra* : Read plur. with M.T.

herinaciis : The Heb. prob. means *conies* or *marmots*; but St Jer. *ericiis* = *hedgehogs*.

- v. 21. *ut rapiant*, as LXX reading infin.: but read noun with M.T., St Jer. *ad praedam*.

- v. 22. *et* (1), as LXX: not in M.T., St Jer.

congregati sunt, in sense of *withdraw* : hence St Jer. *recedent*.

in cubilibus, etc. St Jer. *in speluncis suis cubabunt* is better.

- v. 24. *magnificata* : Rather *multa*, St Jer., as M.T.

- v. 25. *spatiosum manibus* is lit. from Heb. Translate *widespread* (see Dhorme in *R. B.*, April, 1923, p. 187).

- v. 26. *Draco* : Heb. *leviathan*, as St Jer. Omit *iste*, for הוּא is here a relative.

- v. 27. *tempore* : Add *suo* with St Jer., M.T.

- v. 28. *omnia* : Omit; not in M.T., St Jer.

- v. 29. *autem* : Omit; not in M.T., St Jer. After *faciem* add *tuam*. Cp. St Jer., M.T.

et (1), as LXX, St Jer.: not M.T. Same obs. for *et* (1), v. 30.

- v. 32. *facit eam tremere*, as LXX, reading Hiph. instead of Qal in M.T., St Jer. *tremet*.

- v. 35. *ita ut* = LXX ὥστε עַר instead of M.T. עַר = St Jer. *ultra*.

Halelu-yah at end of M.T. should be omitted: not in LXX, St Jer. Its proper place is at head of next Ps.

NOTES

1. The *splendour and majesty* of God are his wonderful works of Creation.
2. See Gen. i 3: "And God said: 'Let there be light.'" There may be an allusion to this line in 1 Tim. vi 16: "Who inhabiteth light inaccessible."
The second line refers to the work of the second day (Gen. i 6). In Is. xl 22, the stretching out (or unfolding) of the curtain of the sky is parallel to the idea of spreading a tent.
3. The waters above the firmament are represented as the floor of higher chambers where God dwells (cp. Gen. i 7; Amos ix 6). The idea is, of course, simply poetical and imaginative. The clouds are God's chariot—again a poetical idea (cp. xvii 11).
4. On this verse see the observation above.
6. *the deep*. Same word Gen. i 2. Waters covered the earth like a garment.
7. Work of the third day (Gen. i 9, 10). With powerful voice likened to thunder, God gives the command: "Let the waters be gathered together into one place, and let the dry land appear."
8. The first line is a parenthesis: v. 7b is continued in 8b.
9. Cp. Job xxxviii 10, 11.
10. An addition to the Genesis narrative.
11. "As a specimen of the wild beasts provided for, the psalmist mentions the wildest and least partial to man—the wild ass" (Boylan). Jer. xiv 6 gives a picture of wild asses suffering through want of grass which has failed owing to drought.
12. *Beside them—i.e.*, the streams (v. 10).
13. *his upper storeys*. See v. 3.
fruit of thy works—i.e., the rain (cp. Gen. ii 5).
15. See the obs. above. A shining face denoted joy (see Dhorme in *R. B.*, 1921, p. 385).
16. *The trees of the Almighty* are gigantic trees (cp. xxxv 7)
have their full—of rain and sap.
18. *conies*. See obs. above.
19. The work of the fourth day: Gen. i 14. Jewish months were lunar: hence the moon regulated the festivals of the year.

The *sun* divides day from night.

25. The work of the fifth day: Gen. i 20-22.

26. The *ships* are introduced probably as part of the life of the sea. They move along like huge sea-animals, and carry men above the waters.

leviathan is probably the whale (cp. Gen. i 21).

29. *unto their dust* (cp. Gen. iii 19).

31. "May Yahweh rejoice always in his creation, taking that pleasure therein which an artist takes in his masterpiece" (Boylan), for all his works are good (Gen. i 4, 10, 12, etc.).

32. One glance from this mighty Creator and the earth quakes; one touch from him and volcanoes burst forth. So let sinners beware! (v. 35).

34. *my meditation*—i.e., this Ps. extolling the Creator and his works.

35. The only blot that disfigures God's lovely creation is sin.

PSALM CIV (HEB. 105)

TITLE

The Vulgate following the Greek Version rightly reads "Alleluia" at the head of this Ps. In the Massoretic Text it is out of place at the end of the preceding Ps.

Alleluia means "Praise ye Yah." In the Vulgate it is the title of twenty Pss.

SUBJECT

The Psalmist calls on Israel to give joyful praise and thanks to God and to proclaim to the heathens his wonderful works on behalf of the seed of Abraham and Jacob (vv. 1-7). He has never forgotten the covenant he made with the patriarchs whereby the land of Canaan should become Israel's inheritance. So he protected them when the tribe was in its infancy and nomadic (vv. 8-15). When they were in danger of extinction owing to famine, he already provided for them by allowing Joseph to be taken to Egypt and raising him to the first position under the king. Thus was he able to provide for his father and his brethren (vv. 16-23). In Egypt they wonderfully multiplied; but this led to hatred

and persecution from the Egyptians. Moses and Aaron were sent by him to rescue the Israelites, but the release was not effected until Egypt had been visited by the plagues (vv. 24-36). Then Israel, taking much treasure, was allowed to depart—the Egyptians glad to see the last of them. During the wanderings that followed the release from Egypt, God manifested his providence over his people in marvellous ways: the cloud and the fire, the quails, the manna, and the water from the rock (vv. 37-41). Finally he brought them in Canaan, thereby fulfilling the promise he made to Abraham (v. 11 above). He demands of Israel in return the observance of his laws and statutes (vv. 42-45).

AUTHORSHIP

Very probably the same hand wrote the two Pss. civ, cv. The latter brings the history of Israel into the time of the Judges. There is no reference in either Ps. to the Covenant with the House of David, to Solomon, to the Temple, or to the Exile. In 1 Par. xvi we are told that the two Pss. were sung when the Ark was brought by David to Sion. We need not hesitate, therefore, to conclude that both Pss. were written at that time. Indeed, the solemn occasion of the setting up of the Ark on Sion must have been attended by hymn-singing, and no more fitting hymns could have been written than those that reminded the people of God's ancient promise that Israel should take possession of Canaan, and of the marvellous manner in which this had been accomplished.

The two hymns are obviously patriotic and national anthems. In 1 Par. xvi they have been abridged. McSwiney suggests that Asaph composed them. This is seen to be not improbable when they are compared with Ps. lxxvii.

APPLICATION

The Israel of the New Testament is the Catholic Church. How magnificently the promises of Christ have been fulfilled in her regard! From the early persecutions and her catacomb existence she has emerged the city set on the Rock, the teacher of all nations. Christ has been with her as she has spread her message from nation to nation, manifesting his

presence by many miracles. Defying the gates of hell she will continue her work of establishing the Kingdom of Christ even to the consummation of the world! May her children be ever obedient to her laws and commandments.

VULGATE

1. Confitemini Domino, et invoke nomen ejus:
annuntiate inter Gentes opera ejus.
2. Cantate ei, et psallite ei:
narrate omnia mirabilia ejus.
3. Laudamini in nomine sancto ejus:
laetetur cor quaerentium Dominum.
4. Quaerite Dominum, et confirmamini:
quaerite faciem ejus semper.
5. Mementote mirabilium ejus, quae fecit:
prodigia ejus, et judicia oris ejus.
6. Semen Abraham, servi ejus:
filii Jacob, electi ejus.
7. Ipse Dominus Deus noster:
in universa terra judicia ejus.
8. Memor fuit in saeculum testamenti sui:
verbi, quod mandavit in mille generationes:
9. Quod disposuit ad Abraham:
et juramenti sui ad Isaac:
10. Et statuit illud Jacob in praeceptum:
et Israel in testamentum aeternum:
11. Dicens: Tibi dabo terram Chanaan,
funiculum haereditatis vestrae.
12. Cum essent numero brevi,
paucissimi et incolae ejus:
13. Et pertransierunt de gente in gentem,
et de regno ad populum alterum.
14. Non reliquit hominem nocere eis:
et corripuit pro eis reges.
15. Nolite tangere christos meos:
et in prophetis meis nolite malignari.
16. Et vocavit famem super terram:
et omne firmamentum panis contrivit.
17. Misit ante eos virum:
in servum venundatus est Joseph.

18. Humiliaverunt in compedibus pedes ejus,
ferrum pertransiit animam ejus,
19. donec veniret verbum ejus.
Eloquium Domini inflammavit eum:
20. misit rex, et solvit eum;
princeps populorum, et dimisit eum.
21. Constituit eum dominum domus suae:
et principem omnis possessionis suae:
22. Ut erudiret principes ejus sicut semetipsum:
et senes ejus prudentiam doceret.
23. Et intravit Israel in Aegyptum:
et Jacob accola fuit in terra Cham.
24. Et auxit populum suum vehementer:
et firmavit eum super inimicos ejus.
25. Convertit cor eorum ut odirent populum ejus:
et dolum facerent in servos ejus.
26. Misit Moysen, servum suum:
Aaron, quem elegit ipsum.
27. Posuit in eis verba signorum suorum,
et prodigiorum in terra Cham.
28. Misit tenebras, et obscuravit:
et non exacerbavit sermones suos.
29. Convertit aquas eorum in sanguinem:
et occidit pisces eorum.
30. Edidit terra eorum ranas
in penetralibus regum ipsorum.
31. Dixit, et venit coenomyia:
et cinifes in omnibus finibus eorum.
32. Posuit pluvias eorum grandinem:
ignem comburentem in terra ipsorum.
33. Et percussit vineas eorum, et ficulneas eorum:
et contrivit lignum finium eorum.
34. Dixit, et venit locusta, et bruchus,
cujus non erat numerus:
35. Et comedit omne foenum in terra eorum:
et comedit omnem fructum terrae eorum.
36. Et percussit omne primogenitum in terra eorum:
primitias omnis laboris eorum.
37. Et eduxit eos cum argento et auro:
et non erat in tribubus eorum infirmus.

38. Laetata est Aegyptus in profectione eorum:
quia incubuit timor eorum super eos.
39. Expandit nubem in protectionem eorum,
et ignem ut luceret eis per noctem.
40. Petierunt, et venit coturnix:
et pane caeli saturavit eos.
41. Dirupit petram, et fluxerunt aquae:
abierunt in sicco flumina;
42. Quoniam memor fuit verbi sancti sui,
quod habuit ad Abraham, puerum suum.
43. Et eduxit populum suum in exultatione,
et electos suos in laetitia.
44. Et dedit illis regiones Gentium:
et labores populorum possederunt:
45. Ut custodiant justificationes ejus,
et legem ejus requirant.

-
1. Give thanks unto Yahwè, call upon his name:
Make known among the peoples his deeds.
 2. Sing unto him, psalm unto him,
Meditate on all his wondrous works.
 3. Glory in his holy name:
Let the heart of them that seek Yahwè rejoice.
 4. Have recourse unto Yahwè and his strength:
Seek ye his face continually.
 5. Remember his wondrous works that he hath done,
His portents, and the judgements of his mouth;
 6. Ye seed of Abraham, his servants,
Ye sons of Jacob, his elect.
 7. He, Yahwè, is our God:
Over all the earth are his judgements.
 8. He hath remembered his covenant for ever,
The word which he commanded for a thousand genera-
tions,
 9. Which he made with Abraham,
And his oath unto Isaac.
 10. And he constituted it a statute for Jacob,
An everlasting covenant for Israel:
 11. Saying: "Unto thee I will give the land of Canaan
As thine allotted inheritance":

12. When they were few in number,
A mere handful, and sojourners there;
13. And were going from nation to nation,
From one kingdom to another people.
14. He suffered no man to oppress them,
And kings, for their sake, he reprovèd:
15. [Saying]: "Touch ye not mine anointed ones,
And do my prophets no harm."
16. And he called famine into the land;
The whole stock of bread he brake.
17. He sent a man before them;
Joseph was sold as a slave:
18. They afflicted his feet with fetters:
His soul entered into iron,
19. Until his word was fulfilled;
The saying of Yahwè proved him.
20. The king sent and released him,
The ruler of peoples, and set him free.
21. He appointed him lord over his house,
And ruler of all his possessions;
22. To correct his princes at will,
And teach his elders wisdom.
23. Then Israel came into Egypt,
And Jacob sojourned in the land of Cham.
24. And he made his people very fruitful.
And made them stronger than their adversaries.
25. He changed their heart to hate his people,
To deal craftily with his servants.
26. He sent Moses his servant,
Aaron whom he had chosen.
27. He set his signs among them,
And portents in the land of Cham.
28. He sent darkness, and it became dark;
But they were stubborn against his words.
29. He turned their waters into blood,
And killed their fish.
30. Their land swarmed with frogs
[That came] into the royal chambers.
31. He spake, and there came swarms of flies,

- And gnats in all their territory.
32. He gave them hail instead of rain,
Flaming fire throughout their land,
33. He smote their vines and fig-trees,
And shattered the trees of their territory.
34. He spake, and there came locusts,
And cankerworms innumerable,
35. That ate up every herb in their land,
That ate up the fruit of their soil.
36. Then he smote all the first-born in their land,
The first-fruit of all their vigour.
37. And he led them forth with silver and gold:
And there was not one among their tribes that
stumbled.
38. Egypt was glad at their going,
For dread of them had fallen upon them.
39. He spread a cloud for their protection,
And a fire to give them light by night.
40. They asked, and he brought quails,
And with bread from heaven he satisfied them.
41. He cleft the rock, and waters gushed forth:
Streams flowed in the parched lands.
42. For he remembered his holy word
To Abraham his servant.
43. And he led forth his people with joy,
His chosen ones with jubilation.
44. And he gave them the lands of the nations;
And they took possession of the labour of the peoples;
45. That they might keep his statutes,
And observe his laws.

OBSERVATIONS

- v. 1. *Confitemini* : See obs. 6. 6.
et : Omit; not in M.T., St Jer.
annuntiate, as LXX prob. reading תְּנַדְּרִי (cp. 9. 12) instead
of M.T. הוֹדִיעִי = St Jer. *notas facite*.
- v. 2. *et*, as LXX, St Jer. : not M.T.
narrate : The Heb. prob. means *meditate* here.
- v. 3. *Laudamini* : Rather *Exsultate*, St Jer.

- v. 4. *confirmamini*, as LXX, Pesh. = עָזְרוּ instead of M.T. עָזְרוּ = St Jer. *virtutem ejus*.
quaerite is not same Heb. vb. as preceding line.
- v. 6. *servi* : Read plur. with LXX against sing. in M.T.
- v. 11. *funiculum* : The Heb. word means (1) *cord*, (2) *lot* measured by cord.
- v. 12. *paucissimi* : Heb. lit. *as a little*.
ejus : Read *in ea*, St Jer.
- v. 13. *et* : not in M.T. nor some copies of LXX, St Jer.
- v. 14. *reliquit* is one meaning of Heb. vb.; but here *permit*, *suffer*.
 St Jer. *dimisit*.
- v. 16. *et* : Omit; not in M.T., St Jer., LXX.
- v. 18. *ferrum pertransiit animam ejus* : Buhl suggests that *animam* should be read in the preceding line and *pedes* in this line, As the text stands, read *anima* as subj. as in LXX, St Jer. M.T. Prob. also read prep. בְּ as St Jer. *in ferrum*.
- v. 19. No full-stop after *ejus*.
inflammavit is one meaning of Heb. vb., but here *probavit*, as St Jer.
- v. 22. *Ut erudiret*, as St Jer., LXX = לְיָסֵר. M.T. לְאַסֵּר, *to bind*, *imprison*, is wrong.
sicut semetipsum, as LXX is a possible rendering of Heb., but with St Jer. translate *secundum voluntatem suam*. In M.T. correct prep. to בְּ.
- v. 24. *auxit* : Heb. *made fruitful* ; St Jer. *crescere fecit*.
- v. 25. *et* : Not in M.T., LXX, St Jer.
- v. 26. *ipsum* : Rather *sibi*, St Jer. Correct M.T. to לִי.
- v. 27. *Posuit*, as St Jer., LXX, Aq., Sym., Pesh. = שָׁם instead of M.T. שָׁמוּ.
- v. 28. *non exacerbavit* : LXX, Pesh., Sexta omit neg. and read 3rd pers. plur. St Jer., M.T. read neg. as Vulg., but also have 3rd pers. plur. Read as LXX, etc. The vb. means *be rebellious*, *stubborn*. *suos* = *ejus*.
- v. 31. *et* (2) : Read with LXX; omitted in M.T., St Jer.
- v. 33. *vineas, ficulneas* : M.T., St Jer. sing.
- v. 35. *omnem* : Omit; not in LXX, M.T., St Jer.
terrae is not same Heb. as in previous line, *terra*.
- v. 36. *laboris* : See obs. 78. 51.
- v. 37. *infirmus* : Heb. lit. *one that stumbled*.
- v. 39. *protectionem* : Heb. lit. *covering*, *screen*. St Jer. *tentorium*.
eis, as LXX; not in M.T., St Jer.
- v. 40. *Petierunt* : With vers. read plur. instead of M.T. 3rd pers. sing. *venit*, as LXX. M.T. Hiph. = St Jer. *adduxit*.
coturnix = *quails* : St Jer. *ortygometram*.
- v. 41. *sicco* : St Jer. *aridis* as M.T.
flumina : Plur. also St Jer., LXX; M.T. sing.
- v. 42. *quod habuit* : M.T. = St Jer. *cum*.
puerum : Rather *servum*.

- v. 43. *et*, as LXX: not in M.T., St Jer.
 v. 44. *regiones*: Read *terras*, St Jer.
labores: Not same Heb. word as v. 36. M.T., St Jer. sing.
 v. 45. *legem*: Read plur. with M.T., St Jer. (cp. parall.); omit
Halelu-yah at end of M.T.

NOTES

1. This verse seems to be quoted in Is. xii 4.
5. The wonders worked in Egypt are chiefly in view.
8. *for a thousand generations*—*i.e.*, the word (promise) of God can never be altered.
9. *with Abraham*. See Gen. xii 7, xiii 14-17, xv 18-21, xxii 16-18.
unto Isaac. See Gen. xxvi 2 ff.
10. *for Jacob*. See Gen. xxviii 13, xxxv 12. Notice that there is no mention in the Ps. of the later covenant with David.
12. *few in number*. Cp. Jacob's words in Gen. xxxiv 30.
sojourners—*i.e.*, not natives. The divine promise that Canaan should belong to Israel was made when the tribe was tiny compared with the native inhabitants of the land.
13. The patriarchs were nomads (see Gen. xii 1-10, xiii 18, xx 1, xxviii 2).
14. *reproved kings*—Pharao (Gen. xii 10 ff.) and Abimelech (Gen. xx 7, xxvi 9).
15. The patriarchs were God's *anointed ones* inasmuch as they were consecrated to fulfil his designs. They were *prophets* (cp. Gen. xx 7), because they received revelations and promises from him.
16. Gen. xli 56, 57, xlii 1 ff.
he brake. Cp. Lev. xxvi 26.
17. Compare Joseph's own words. Gen. xlv 5, 7, 1 20.
Joseph was sold. See Gen. xxxvii 28, 36.
18. *his feet with fetters* gives a detail not narrated in Genesis.
His soul—*i.e.*, "his life" or simply "he" (see the observation above).
19. *his word was fulfilled*—*i.e.*, Joseph's interpretation of the dream of Pharao: cp. Gen. xli 39. "Seeing that God hath showed thee all that thou hast said."

The saying—i.e., the revelation of the meaning of the dream communicated by God to Joseph.

20. The *king* and (parallel) *ruler of peoples* is Pharaoh (Gen. xli 14).
21. Gen. xli 40, 41, xlv 8.
23. The *land of Cham* is Egypt (Ps. lxxvii 51); see Gen xlv 6.
24. Gen. xlvii 27; Ex. i 7, 9.
25. Ex. i 8 ff.
26. Ex. iii 10 ff.
27. Ex. ix-xii; Ps. lxxvii 43.
28. The ninth plague (Ex. x 21 ff.).
29. The first plague (Ex. vii 14 ff.; Ps. lxxvii 44).
30. The second plague (Ex. viii 1 ff.; Ps. lxxvii 45).
31. The fourth plague (Ex. viii 20 ff.; Ps. lxxvii 45).
gnats. This line refers to the third plague (Ex. viii 16 ff.).
32. The seventh plague (Ex. ix 13 ff.; Ps. lxxvii 47, 48).
34. The eighth plague (Ex. x 1 ff.; Ps. lxxvii 46).
cankers probably means locusts in larva state.
36. The tenth plague (Ex. xi 1 ff.; Ps. lxxvii 51).
37. Ex. xii 35, 36.
38. Ex. xii 33.
39. Ex. xiii 21, 22; xiv 19, 20; 1 Cor. x 1.
40. Ex. xvi 11 ff.; Ps. lxxvii 18, 27.
bread from heaven. See Ex. xvi 4; Ps. lxxvii 24, 25.
The manna was but a type of the true bread from heaven (Jo. vi 32).
41. Ex. xvii 1 ff.; Nu. xx 1 ff.; Ps. lxxvii 15, 16, 20.
42. Gen. xvii 7.
44. *the labour of the peoples—i.e.*, the cities and towns built by the Canaanites and their cultivated lands (see Deut. vi 10, 11).
45. The supreme reason why God made Israel a nation was that true religion might be observed on earth.

PSALM CV (HEB. 106)

TITLE

"Halelu-yah."

SUBJECT

Ps. civ told of God's faithfulness to his covenant from patriarchal times down to the settlement in Canaan. Ps. cv gives, as a contrast, Israel's repeated infidelities and ingratitude.

The Ps. opens with an invitation to praise the good and merciful God whose greatness can never fully be told. Happy are they who keep his commandments. Then follows a prayer for the continuance of the divine favour towards the Chosen People. So much is introductory (vv. 1-5).

The main theme begins at v. 6—the history of Israel's ingratitude. The present generation has sinned like past generations (or, the present generation must confess the sins of its ancestors—both interpretations are probable). They sinned in Egypt and at the Red Sea; yet God saved them from their enemies and they were converted to him (vv. 6-12). They soon fell away again and repeated their infidelities—at "the graves of lust," at the time of the rebellion of Dathan and Abiram, and when they made the golden calf (vv. 13-20). On account of their infidelity God would have exterminated them, but for the intercession of Moses. Another revolt broke out on the return of the spies, and again they were punished (vv. 21-27). Another relapse occurred at Baal-Peor. This was punished by a plague; and only the action of Phinees averted further disaster. The conduct of the people at Meriba led Moses into sin, for which he was punished (vv. 28-33). When the promised land was taken, the divine injunctions regarding the attitude to be adopted towards the pagans and their worship were disregarded, with the result that God allowed his people to be mastered by their enemies (vv. 34-42). Again and again he forgave them, because he would not break his part of the covenant he had made with them (vv. 43-45).

Verse 46 may be a later addition. Verse 47 is certainly post-exilic. Verse 48 is probably part of the original Ps. (see Kirkpatrick, p. 634).

What other nation has such a hymn candidly recording its repeated failures ! Truly the historians of Israel were inspired by the Holy Spirit of Truth ! The ordinary historian seeks to set forward the glories of his nation, and to cover its faults. Not so the inspired historian !

AUTHORSHIP

There is no reason why the Ps. (a companion to Ps. civ) should not have been published in the time of David. Jeremiah seems to show that it was sung in pre-exilic days (Jer. xxxiii 11). Verse 6 is found in the prayer of Solomon (3 K. viii 47; 2 Par. vi 37). The Chronicler quotes the first and last verses as sung when the Ark was brought to Sion (1 Par. xvi 34-36; 2 Par. v 13; see also 2 Par. vii 3, 6; 1 Esdras iii 11).

APPLICATION

How often has God pardoned us and how often have we relapsed into the same infidelities !

VULGATE

1. Confitemini Domino quoniam bonus:
quoniam in saeculum misericordia ejus.
2. Quis loquetur potentias Domini,
auditas faciet omnes laudes ejus ?
3. Beati, qui custodiunt judicium,
et faciunt justitiam in omni tempore.
4. Memento nostri, Domine, in beneplacito populi tui:
visita nos in salutari tuo:
5. Ad videndum in bonitate electorum tuorum,
ad laetandum in laetitia gentis tuae:
ut lauderis cum haereditate tua.
6. Peccavimus cum patribus nostris:
injuste egimus, iniquitatem fecimus.
7. Patres nostri in Aegypto non intellexerunt mirabilia tua:
non fuerunt memores multitudinis misericordiae tuae.
Et irritaverunt ascendentes in mare,
Mare Rubrum.
8. Et salvavit eos propter nomen suum:
ut notam faceret potentiam suam.

9. Et increpuit Mare Rubrum, et exsiccatum est:
et deduxit eos in abyssis sicut in deserto.
10. Et salvavit eos de manu odientium:
et redemit eos de manu inimici.
11. Et operuit aqua tribulantes eos:
unus ex eis non remansit.
12. Et crediderunt verbis ejus:
et laudaverunt laudem ejus.
13. Cito fecerunt, obliti sunt operum ejus:
et non sustinuerunt consilium ejus.
14. Et concupierunt concupiscentiam in deserto:
et tentaverunt Deum in inaquoso.
15. Et dedit eis petitionem ipsorum:
et misit saturitatem in animas eorum.
16. Et irritaverunt Moysen in castris:
Aaron, sanctum Domini.
17. Aperta est terra, et deglutivit Dathan:
et operuit super congregationem Abiron.
18. Et exarsit ignis in synagoga eorum:
flamma combussit peccatores.
19. Et fecerunt vitulum in Horeb:
et adoraverunt sculptile.
20. Et mutaverunt gloriam suam
in similitudinem vituli comedentis foenum.
21. Obliti sunt Deum, qui salvavit eos,
qui fecit magnalia in Aegypto,
22. mirabilia in terra Cham:
terribilia in Mari Rubro.
23. Et dixit ut disperderet eos;
si non Moyses, electus ejus, stetisset in confractione in
 conspectu ejus:
 Ut averteret iram ejus ne disperderet eos:
24. et pro nihilo habuerunt terram desiderabilem:
 Non crediderunt verbo ejus,
25. et murmuraverunt in tabernaculis suis:
 non exaudierunt vocem Domini.
26. Et elevavit manum suam super eos:
 ut prosterneret eos in deserto:
27. Et ut dejiceret semen eorum in nationibus:
 et dispergeret eos in regionibus.

28. Et initiati sunt Beelphegor:
et comederunt sacrificia mortuorum.
29. Et irritaverunt eum in adinventionibus suis:
et multiplicata est in eis ruina.
30. Et stetit Phinees, et placavit:
et cessavit quassatio.
31. Et reputatum est ei in justitiam,
in generationem et generationem usque in sempiternum.
32. Et irritaverunt eum ad Aquas contradictionis:
et vexatus est Moyses propter eos:
33. quia exacerbaverunt spiritum ejus.
Et distinxit in labiis suis:
34. non disperdiderunt Gentes, quas dixit Dominus illis.
35. Et commisti sunt inter Gentes,
et didicerunt opera eorum:
36. et servierunt sculptilibus eorum:
et factum est illis in scandalum.
37. Et immolaverunt filios suos,
et filias suas daemoniis.
38. Et effuderunt sanguinem innocentem:
sanguinem filiorum suorum et filiarum suarum,
quas sacrificaverunt sculptilibus Chanaan.
Et infecta est terra in sanguinibus,
39. et contaminata est in operibus eorum:
et fornicati sunt in adinventionibus suis.
40. Et iratus est furore Dominus in populum suum:
et abominatus est haereditatem suam.
41. Et tradidit eos in manus Gentium:
et dominati sunt eorum qui oderunt eos.
42. Et tribulaverunt eos inimici eorum,
et humiliati sunt sub manibus eorum:
43. saepe liberavit eos.
Ipsi autem exacerbaverunt eum in consilio suo:
et humiliati sunt in iniquitatibus suis.
44. Et vidit cum tribularentur:
et audivit orationem eorum.
45. Et memor fuit testamenti sui:
et poenituit eum secundum multitudinem misericordiae
suae.

46. Et dedit eos in misericordias
in conspectu omnium qui ceperant eos.
47. Salvos nos fac, Domine, Deus noster:
et congrega nos de nationibus:
Ut confiteamur nomini sancto tuo:
et gloriemur in laude tua.
48. Benedictus Dominus, Deus Israel,
a saeculo et usque in saeculum:
et dicet omnis populus: Fiat, fiat.
-

1. Give praise to Yahwè, for he is good:
For his mercy is for ever.
2. Who can tell the mighty deeds of Yahwè ?
[Who] can make heard all his praises ?
3. Well are they that heed judgement,
That do justice at all time.
4. Remember us, Yahwè, by goodwill towards thy people:
Visit us by thy salvation.
5. That we may see the good state of thy chosen ones,
That we may be glad in the gladness of thy nation,
That we may glory with thine inheritance.
6. We have sinned with our fathers,
We have done iniquity, we have wrought evil.
7. Our fathers in Egypt understood not thy wonders;
They remembered not the abundance of thy mercy,
But rebelled as they went over the Red Sea.
8. Yet he saved them for his name's sake,
That he might make known his might.
9. And he rebuked the Red Sea, and it dried up;
And he led them through the depths as through a desert;
10. And saved them from the hand of the hater,
And redeemed them from the hand of the enemy.
11. And waters covered their adversaries:
Not one of them was left.
12. Then they believed his words,
And sang his praise.
13. Soon they forgot his works,
And waited not for his counsel,

14. But lusted exceedingly in the wilderness,
And tested God in the desert.
15. And he granted them their request,
But sent loathing into their soul.
16. Then they envied Moses in the camp,
[And] Aaron the holy one of Yahwè.
17. The earth opened and swallowed up Dathan,
And covered over the company of Abiron;
18. And a fire was kindled in their company:
A flame set the wicked ablaze.
19. They made also a calf in Horeb,
And adored a molten image;
20. And they exchanged his glory,
For the likeness of a grass-eating ox.

21. They forgot God their Saviour,
Who had done great deeds in Egypt,
22. Wonderful works in the land of Cham,
Terrible things by the Red Sea.
23. Then he said that he would exterminate them,
Had not Moses his chosen one
Stood forth before him in the breach,
To turn aside his wrath from destroying (them).
24. Yea, they spurned the desirable land;
They did not believe his word;
25. But murmured in their tents,
And hearkened not to the voice of Yahwè.
26. Therefore he lifted up his hand against them,
To cast them down in the wilderness,
27. And to scatter their seed among the nations,
And disperse them among the lands.

28. They were initiated also to Baal of Peor,
And ate of sacrifices to the dead.
29. And they provoked him by their deeds:
And a plague broke out among them.
30. But Phinees stood forth and mediated,
And the plague was stayed:
31. And it was accounted unto him for justice
Unto generation and generation for ever.

32. They angered him also at the waters of Meriba,
And it went ill with Moses because of them:
33. For they rebelled against his spirit:
And he spoke rashly with his lips.
34. They did not exterminate the peoples,
As Yahwè had told them (to do);
35. But they mingled with the nations
And learned their practices,
36. And served their idols,
And [these] became a snare unto them.
37. And they sacrificed their sons
And their daughters unto demons,
38. And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan,
So that the land was polluted by blood.
39. And they became unclean by their practices,
And went a whoring by their deeds.
40. Then the anger of Yahwè was kindled against his people,
And he abhorred his inheritance.
41. And he gave them into the hand of the nations,
So that their haters gained dominion over them.
42. Their enemies also oppressed them,
And they were humbled under their hand.
43. Many a time did he rescue them,
But they provoked him by their counsel,
And were brought low by their iniquity.
44. Then he looked upon their distress,
When he heard their cry:
45. And he was mindful of his covenant,
And relented according to the multitude of his mercy.
46. And he made them objects of compassion
In the sight of all that took them captive.
47. Save us, Yahwè, our God,
And gather us from among the nations;
That we may praise thy holy name,
And boast in thy praise.

48. Blessed be Yahwè, God of Israel,
From eternity and unto eternity.
And let all the people say, Amen, Amen.

OBSERVATIONS

- v. 2. *laudes* : Plur. also LXX, St Jer., Pesh. M.T. sing. is against parall.
- v. 3. *Beati* : See obs. i. i.
et, as LXX, St Jer.; not M.T.
faciunt, as St Jer. and LXX reading correctly plur. against M.T. sing.
- v. 4. *nostri*, as LXX, Aq., Sym., Theod., Quinta, Sexta, all reading plur. suffix against M.T., St Jer., Pesh., Targ. sing. suffix. Similarly *nos*.
- v. 5. *Ad videndum . . . ad laetandum* : Who is the subject ? God, or the Psalmist, or Israel ? The Vulg. seems to understand God, as the next vb. is *lauderis*. St Jer. understands the Psalmist *ut videam, ut laeter, et exsulem*. But in M.T., LXX the verbs are in the infinitive. It is best therefore to understand Israel as the subject.
- v. 7. *miseri cordiae* : Sing. also LXX, Aq., St Jer. M.T. plur.
ascendentes, as LXX = עֲלִים instead of M.T. עֲלֵי־ים. Latter is tautological, as St Jer. *super mari, in mari rubro*. Vulg. (not LXX) reads both עֲלִים and עֲלֵי־ים. Many moderns correct the text to עֲלִיָּם עֲלֵי־ים סוּף, (*they rebelled*) against the Most High at the Red Sea. If this emendation is not accepted the LXX is to be preferred.
- v. 9. *in abyssis* : Rather *per abyssos*, St Jer.
- v. 10. *odientium* : Read sing. with M.T., St Jer., and some LXX texts.
- v. 12. *laudaverunt* : Rather *cecinerunt*, St Jer.
- v. 13. *fecerunt* : Omit with St Jer.
et non, as Pesh., St Jer. *nec*. Insert conjunct. in M.T., LXX.
sustinuerunt : Rather *expectaverunt*, St Jer.
- v. 14. *Et* : Translate *But* to relieve repetition; also v. 35.
concupierunt concupiscentiam : Hebraism to denote intensity.
- v. 15. *saturitatem*, as LXX, Pesh. = prob. לֹא־סָבַר, loathsome thing (see Nu. xi 20). M.T. קִוּוֹן = St Jer. *tenuitatem* is not suitable.
animas : M.T., St Jer., LXX sing.
- v. 16. *irritaverunt* is not same Heb. as v. 7; but same as *zelaveris* in xxxvi 1. So here St Jer. *zelati sunt, they envied*.
- v. 19. *Et*, as LXX: not M.T., St Jer.
sculptile : The Heb. means *moltten image*; St Jer. *conflatile*.
- v. 20. *suam* as St Jer. and most LXX texts (cp. Rom. i 23). In M.T. read sing. suffix instead of 3rd plur.

- v. 21. *qui salvavit eos* : Rather *salvatoris sui*, as St Jer., M.T.
- v. 23. *Et* : Translate *Then* or *Therefore* (St Jer. *ergo*) to relieve repetition.
in confractione—i.e., *medius*, St Jer.
disperderet (bis) : Different words in Heb.
eos (2) : Not in LXX, St Jer., M.T. Full-stop after this word.
- v. 24. *pro nihilo habuerunt* : See 36. 5, 53. 6, 89. 39, etc.
- v. 26. *prosterneret, dejiceret* (v. 27) are same vbs. in M.T. Buhl proposes to read פִּדְמָה for latter (cp. Ezech. xx 23). St Jer. has *dejiceret* twice; so LXX καταβαλεῖν (bis).
- v. 29. *irritaverunt* is not same Heb. as v. 16 nor as in v. 7.
eum, as LXX, St Jer. Insert in M.T.
multiplicata est : LXX ἐπληθύνθη; St Jer. *percussit* (*eos plaga*).
The Heb. means *break in*.
- v. 30. *quassatio* is same Heb. as *ruina* (v. 29). Read *plaga* as St Jer. (v. 29).
- v. 32. *irritaverunt* : A fourth Heb. vb. (cp. vv. 29, 16, 7).
eum, as LXX : not in M.T., St Jer.
contradictionis : Proper name *Meriba*.
vexatus est : St Jer. *afflictus est*. Heb. *it went ill*.
- v. 33. *exacerbaverunt* : See obs. on 78. 17; also v. 43.
distinxit, as LXX, "probably a guess (founded on Num. xx 8, 10) at the meaning of a rare Heb. verb" (Macaulay-Brebner).
Rickaby suggests that the Greek meant to express stammering (*Psalms Made Easy*, p. 92). The Heb. means *speak rashly*. There should be no full-stop after *ejus*, but after *suis*.
- v. 36. *sculptilibus* is not same Heb. as v. 19, but same as in v. 38.
factum est : Heb. plur., prob. *idols* as subject.
- v. 38. Full-stop after *sanguinibus*.
- v. 39. *contaminata est* : Read plur. with M.T., St Jer. *coinquinati sunt*.
- v. 40. *Et* : See on v. 23 above.
iratus est furore, as LXX; but M.T. = St Jer. *iratus est furor*.
- v. 41. *manus* : St Jer. *manu*, as M.T. Similarly *manibus*, v. 42.
- v. 43. *humiliati sunt* : not same vb. as v. 42.
in iniquitatibus suis : Rather *propter iniquitatem suam*, St Jer., as M.T.
- v. 44. *cum tribularentur* : Rather *tribulationem eorum*, St Jer., as M.T.
et : Read *cum*, with St Jer., LXX, M.T.
oratione : Heb. *cry*. St Jer. (*cum audiret*) *eos rogantes*.
- v. 45. *testamenti sui* : St Jer. adds with M.T. *cum eis*.
miseri cordiae suae : In M.T. read Kt.
- v. 46. *in misericordias* : Heb. lit. *as objects of compassions*. St Jer. *miserabiles*.
- v. 48. *fiat* (2), as Pesh. and some copies of St Jer. and LXX. Not in M.T. In M.T. *Halelu-yah* is out of place. Read with LXX at head of next Ps.

NOTES

2. Who can describe what God has done for Israel! No song can tell sufficiently what praise is due to him.
3. This verse seems out of place. If original, the connecting thought may be: Though one cannot praise God enough in song, he can give him some praise by keeping his commandments.
4. This and the following verse are supposed by some commentators to point to the Babylonian captivity. This is not at all necessary. The Psalmist simply prays for blessings on his nation. We often say such a prayer outside times of calamity.
6. Some commentators interpret in the sense that the sins of Israel's ancestors are a lasting reproach on the descendants, and must be confessed by succeeding generations. In support of this see Lev. xxvi 39, 40; Ps. cviii 14. Others say that the meaning is simply: we have sinned like our fathers sinned. For the terminology see Solomon's prayer in 3 K. viii 47.
7. *understood not*—just as the Apostles did not understand our Lord's wonderful works (Mk. vi 52; Jo. x 6).
But rebelled, etc. See Ex. xiv 11 ff.
8. *he saved them* from Pharaoh's army that "the Egyptians shall know that I am Yahwè" (Ex. xiv 18).
9. Ex. xiv 15-31.
10. *the hater* and *the enemy* is Pharaoh (cp. Lk. i 71).
12. "And they believed in Yahwè and in Moses his servant" (Ex. xiv 31).
And sang his praise—the Canticle in Ex. xv.
13. Ex. xv 24, xvi 2, xvii 2, etc.
14. Nu. xi 4-7; Ps. lxxvii 29-31.
tested God by their complaint: "Who shall give us flesh to eat?" (Nu. xi 4).
15. *loathing*. Nu. xi 20, 33.
16. Nu. xvi.
17. The fate of Dathan and Abiron is described in Nu. xvi 25 ff.
18. This verse refers to the punishment of Core (Qorah) and his followers (Nu. xvi 35).

19. Ex. xxxii 1-6; Deut. ix 8.
20. *his glory*—*i.e.*, God himself revealed by the shechinah.
23. Ex. xxxii 10 ff.; Nu. xiv 11, 12; Deut. ix 25, 26.
in the breach—a military metaphor. A soldier stands in the breach to keep off the enemy. So Moses, by intercession, protected his people from the wrath of God.
24. The discontent of the people after the report of the spies (cp. Nu. xiv 31; Deut. i 32). The *desirable land* is Canaan (cp. Jer. iii 19; Zach. vii 14).
25. Cp. Deut. i 27.
26. Nu. xiv 28-35. The lifting up of the hand implied a solemn oath (cp. Deut. xxxii 40).
28. *Baal of Peor*—*i.e.*, Kemosh the Moabite god, worshipped at Mount Peor (see Nu. xxv).
sacrifices to the dead—*i.e.*, sacrifices to idols who were dead things in contrast with the living God.
30. See Nu. xxv 7-15.
31. *accounted unto him for justice*. Cp. what is said of Abraham (Gen. xv. 6). By *justice* is meant a meritorious act. The reward of Phinees' act was the priesthood conferred on his family in perpetuity (see Nu. xxv 13; Ecclus. xlv 30).
32. See Nu. xx 1-13. The incredulity of the people was the occasion of Moses' sin (Nu. xx 10). In consequence he was punished by exclusion from the Promised Land (Nu. xx 12; Deut. i 37, iii 26).
33. *they rebelled*—*i.e.*, the unbelieving Israelites.
his spirit—*i.e.*, God's (cp. Is. lxiii 10).
34. The Israelites failed to carry out the orders given in Ex. xxiii 32, 33, xxxiv 12; Deut. vii 2 ff., xx 17. Examples of this disobedience are recorded in Ju. i 21, 27, 29, ii 2.
35. See Ju. ii 11, iii 5-7.
36. Cp. Ex. xxiii 33.
37. Cp. Deut. xii 31, xviii 9, 10, xxxii 17. Children were sacrificed to the god Molech.
39. Israel was the spouse of Yahwè, as the Church is the Spouse of Christ. By unfaithfulness to Yahwè Israel committed spiritual adultery (cp. Ex. xxxiv 15, 16; Deut. xxxi 16).

40. From here to v. 46 we are given a résumé of Israel's infidelity during the time of the Judges (see Ju. ii 14-20, iii 12-14, vi 1, x 7-9).
43. He rescued them through Othniel, Ju. iii 9-11; Aod (Ehud), iii 15; Barac (Barak), iv; Gedeon (Gideon), vi 11; Jephthe (Jephthah), xi 29, and Samson, xiv ff.
45. Cp. civ 8-11, 42.
46. This verse may have been added during the Exile.
47. Certainly a post-exilic addition.
48. Probably the original ending of the Ps.

THE FIFTH BOOK OF THE PSALTER

PSALM CVI (HEB. 107)

TITLE

The Vulgate, following the Greek Version, correctly reads "Alleluia" at the head of this Ps. instead of at the close of the preceding Ps. (M.T.).

SUBJECT.

The "redeemed of Yahwè" are called upon to thank their Saviour for his goodness towards them (vv. 1-3). In the next four strophes, each of which has a peculiar refrain, four classes of persons who have been rescued from dangers are described. The first class comprises those who were lost while travelling through the desert. These cried to God, and he led them to an inhabited city where they found refreshment (vv. 4-9). The second class describes those who, after rebelling against God, were punished by privation, imprisonment, and hard labour. When these cried to him, he brought them out of prison (vv. 10-16). The third class includes those who were suffering illness on account of sin. These also, after prayer, were restored to health. Let them offer thanksgiving sacrifices (vv. 17-22). The fourth class describes shipwrecked persons. In their distress they cried out to God, and he brought them safely to harbour. Let them praise him in the assembly (vv. 23-32).

The structure of the Ps. changes at v. 33. The Psalmist draws two pictures; the first describing a fertile land (Sodom and Gomorrha) rendered barren on account of the sins of its inhabitants; the second showing a wilderness transformed into a cultivated tract with prosperous inhabitants blessed by God and protected from oppressors, to the joy of the just and the confusion of the wicked (vv. 33-42). The conclusion (v. 43) exhorts the wise to notice these mercies of God.

DATE AND AUTHORSHIP

The author of this Ps. is unknown. Some writers suppose that he is the same man that wrote the two preceding Pss. But the affinity is extremely slight, and in structure this Ps. is altogether different from civ, cv. That the Jews of old saw no connection between this Ps. and the two that precede is evident from the fact that they made it the first of a new Book.

The date is not easily determined. Are the contents historical, or do they treat simply of everyday troubles? Do vv. 2-9 refer to the exiles returning from Babylon? Are "the redeemed of Yahwè" the captives released from Babylon? Certainly the whole Ps. cannot refer to that historical event; for which of the captives came home by sea and suffered shipwreck (vv. 23-30)? Are verses 1-3 a liturgical addition as some commentators say? May not verses 4-9 speak of any travellers who have lost their way?

It seems best to regard the body of the Ps. (vv. 4-32) as romantic rather than historical. The date of this part of the Ps. is uncertain. Verses 1-3 (or 2 and 3) are post-exilic.

VULGATE

1. Confitemini Domino quoniam bonus:
quoniam in saeculum misericordia ejus.
2. Dicant qui redempti sunt a Domino,
quos redemit de manu inimici:
et de regionibus congregavit eos:
3. A solio ortu, et occasu:
ab aquilone, et mari.
4. Erraverunt in solitudine in inaquoso:
viam civitatis habitaculi non invenerunt.
5. Esurientes, et sitientes:
anima eorum in ipsis defecit.
6. Et clamaverunt ad Dominum cum tribularentur:
et de necessitatibus eorum eripuit eos.
7. Et deduxit eos in viam rectam:
ut irent in civitatem habitationis.
8. Confiteantur Domino misericordiae ejus:
et mirabilia ejus filiis hominum.

9. Quia satiavit animam inanem:
et animam esurientem satiavit bonis.
10. Sedentes in tenebris, et umbra mortis:
vinctos in mendicitate et ferro.
11. Quia exacerbaverunt eloquia Dei:
et consilium Altissimi irritaverunt.
12. Et humiliatum est in laboribus cor eorum:
infirmati sunt, nec fuit qui adjuvaret.
13. Et clamaverunt ad Dominum cum tribularentur:
et de necessitatibus eorum liberavit eos.
14. Et eduxit eos de tenebris, et umbra mortis:
et vincula eorum dirupit.
15. Confiteantur Domino misericordiae ejus:
et mirabilia ejus filiis hominum.
16. Quia contrivit portas aereas:
et vectes ferreos confregit.
17. Suscepit eos de via iniquitatis eorum:
propter injustitias enim suas humiliati sunt.
18. Omnem escam abominata est anima eorum:
et appropinquaverunt usque ad portas mortis.
19. Et clamaverunt ad Dominum cum tribularentur:
et de necessitatibus eorum liberavit eos.
20. Misit verbum suum, et sanavit eos:
et eripuit eos de interitionibus eorum.
21. Confiteantur Domino misericordiae ejus:
et mirabilia ejus filiis hominum.
22. Et sacrificent sacrificium laudis:
et annuntient opera ejus in exultatione.
23. Qui descendunt mare in navibus,
facientes operationem in aquis multis.
24. Ipsi viderunt opera Domini,
et mirabilia ejus in profundo.
25. Dixit, et stetit spiritus procellae:
et exaltati sunt fluctus ejus.
26. Ascendunt usque ad caelos, et descendunt usque ad
abyssos:
anima eorum in malis tabescebat.
27. Turbati sunt, et moti sunt sicut ebrius:
et omnis sapientia eorum devorata est.

28. Et clamaverunt ad Dominum cum tribularentur,
et de necessitatibus eorum eduxit eos.
29. Et statuit procellam ejus in auram:
et siluerunt fluctus ejus.
30. Et laetati sunt quia siluerunt:
et deduxit eos in portum voluntatis eorum.
31. Confiteantur Domino misericordiae ejus:
et mirabilia ejus filiis hominum.
32. Et exaltent eum in ecclesia plebis:
et in cathedra seniorum laudent eum.
33. Posuit flumina in desertum:
et exitus aquarum in sitim.
34. Terram fructiferam in salsuginem,
a malitia inhabitantium in ea.
35. Posuit desertum in stagna aquarum:
et terram sine aqua in exitus aquarum.
36. Et collocavit illic esurientes:
et constituerunt civitatem habitationis.
37. Et seminaverunt agros, et plantaverunt vineas:
et fecerunt fructum nativitatis.
38. Et benedixit eis, et multiplicati sunt nimis:
et jumenta eorum non minoravit.
39. Et pauci facti sunt:
et vexati sunt a tribulatione malorum, et dolore.
40. Effusa est contemptio super principes:
et errare fecit eos in invio, et non in via.
41. Et adjuvit pauperem de inopia:
et posuit sicut oves familias.
42. Videbunt recti, et laetabuntur:
et omnis iniquitas oppilabit os suum,
43. Quis sapiens et custodiet haec?
et intelliget misericordias Domini?

-
1. " Give praise to Yahwè, for he is good:
For his mercy is for ever."
 2. [Thus] let the redeemed of Yahwè say,
Whom he hath redeemed from the adversary's hand,
 3. And hath gathered from lands
East, west, north, and from the sea.

4. Wanderers in the wilderness, in a desert,
Found no road to an inhabited city:
5. Hungry and thirsty,
Their soul fainted within them.
6. But they cried to Yahwè in their distress,
And from their straits he rescued them:
7. And he directed them on a right road,
That they might go to an inhabited city.
8. Let these thank Yahwè for his mercy,
And for his wondrous works for the sons of man:
9. For he satisfied the empty soul,
And filled the hungry soul with good things.
10. [Others] sat in darkness and the shadow of death,
Bondmen in privation and iron;
11. Because they rebelled against the words of God,
And spurned the counsel of the Most High.
12. Hence their heart was humbled by toil;
They staggered, and there was no one to help.
13. But they cried to Yahwè in their distress,
And from their straits he saved them:
14. And he brought them out of darkness and the shadow
of death,
And broke their bonds asunder.
15. Let these thank Yahwè for his mercy,
And for his wondrous works for the sons of man:
16. For he smashed in pieces doors of bronze,
And cut through bars of iron.
17. [Others] were foolish (?) from their transgressing
manners,
And were afflicted because of their iniquities:
18. Their soul abhorred all food,
And they were nigh to the gates of death.
19. But they cried to Yahwè in their distress,
And from their straits he saved them.
20. He sent his word, and healed them,
And snatched them from their pitfalls.
21. Let these thank Yahwè for his mercy,
And for his wondrous works for the sons of man:

22. And let them offer thanksgiving sacrifices,
And recount his works with jubilation.
23. [Others] went down the sea in ships,
Doing business in many waters:
24. These saw the works of Yahwè,
And his wondrous deeds in the deep.
25. He spake, and a stormy wind arose,
And his waves were lifted up.
26. They rise to the sky, they sink to the depths;
Their soul melts through trouble.
27. They reel to and fro, and stagger like a drunkard,
And all their skill is swallowed up.
28. But they cried to Yahwè in their distress,
And from their straits he brought them out;
29. And he put the storm to a whisper,
So that his waves were hushed.
30. And they rejoiced because they were calmed;
And he led them to their desired haven.
31. Let these thank Yahwè for his mercy,
And for his wondrous works for the sons of man:
32. And let them extol him in the assembly of the people,
And praise him in the session of the elders.
33. He turned streams into a wilderness,
And watersprings into parched ground:
34. A fruitful land into a salt waste,
Because of the evil of those dwelling there.
35. He turned the wilderness into pools of water,
And dry land into watersprings.
36. And there he made the hungry dwell,
That they might found a city for dwelling.
37. And they sowed fields, and planted vineyards
Which yielded fruitful produce.
38. He blessed them also, so that they multiplied exceedingly;
And their cattle he suffered not to decrease.
39. And when they decreased and sank low,
Through oppression of evil and sorrow,
40. He poured out contempt upon princes,
And made them stray in a pathless waste.

41. And the poor he made secure from privation,
And made [their] families like a flock.
42. The upright see and are glad,
And all iniquity stoppeth her mouth.
43. Whoso is wise, let him observe these things,
And let him understand the mercies of Yahwè.

OBSERVATIONS

- v. 1. *Confitemini* : See obs. 6. 6. Here the opening thought is prob. that of *praise*, but in the refrain (vv. 8, 15, 21, 31) that of *thanks*.
- v. 4. *Erraverunt* : In M.T. prob. read partic. (cp. vv. 10. 23).
viam : Read with second line, as in Vulg., LXX, Pesh. against M.T., St Jer.
- v. 6. *cum tribularentur* : Rather *in tribulatione sua*, St Jer., M.T.
et, as LXX, St Jer. M.T. omits. Also vv. 13, 19. M.T. has in v. 28.
necessitatibus. St Jer. sing.
- v. 9. *inanem*, as LXX κενόν and St Jer. *vacuam*. The Heb. vb. means *rush about*, *run*; hence the idea may be *ravenous* (cp. Is. xxix 8).
- v. 10. *mendicite* : The Heb. means *want* or *affliction*. St Jer. *inopia*, as Vulg. in v. 41.
- v. 11. *exacerbaverunt* : See obs. 78. 17.
irritaverunt : Heb. *spurned*. St Jer. *blasphemaverunt*.
- v. 12. *humiliatum est*, reading Niph. instead of M.T. Hiph. = St Jer. *humiliavit*.
laboribus : M.T., St Jer. *labore*.
infirmati sunt : Heb. *they stumbled, staggered* (under heavy loads), hence St Jer. *ceciderunt*.
- v. 14. *Et*, as LXX, St Jer. Insert in M.T.
- v. 17. *Suscepit eos*, as LXX, Pesh., perhaps reading Hiph. סָפַח. But this does not satisfy context. M.T. סָפְּלוּ = Aq., St Jer. *stultos*. This again is not satisfactory. Most modern commentators suppose סָפְּלוּ, *sick, in anguish*, which is prob. the true reading.
humiliati sunt is one meaning of Heb. vb., but here *suffer affliction*; so St Jer. *afflictos*.
- v. 22. *sacrificium* : Read plur. with M.T., St Jer.
laudis : Here *thanksgiving*, as St Jer. (cp. verb v. 1).
- v. 23. *mare in navibus* : St Jer. *in mare navibus*.
- v. 25. *Dixit* : M.T. prefixes waw consec. to imperf.
stetit : With Vulg., LXX, St Jer. read Qal instead of Hiph. (M.T.).

- v. 25. *exaltati sunt*, as LXX, Pesh. M.T. = St Jer. *elevavit*.
ejus may refer to God or to the sea.
- v. 26. *et*, also LXX, St Jer.: not in M.T.
malis: M.T., St Jer. sing (*afflictione*).
- v. 27. *Turbati sunt, et moti sunt*: St Jer. more vividly *Obstipuerunt et intremuerunt*.
- v. 29. *Et*, as LXX: not in M.T., St Jer.
ejus (1): Omit; not in M.T., St Jer., LXX.
auram: The Heb. means *whisper*; St Jer. *tranquillitatem*.
ejus, as St Jer., LXX. M.T. has 3rd pers. plur. suffix. It is conjectured that גַּלְיָהֶם is a corruption of גַּלְיָהֶם *the waves of the sea*.
- v. 30. *siluerunt* is not same Heb. vb. as v. 29. Here St Jer. *quieverunt*.
portum, as St Jer., LXX. This is said to be late Hebrew. B.D.B. *city* is unsatisfactory. Probably the exact significance is a small town where trading is carried on: such a town by the sea is a *port*.
- v. 37. *fecerunt*: The subject is *agri, vineae*.
nativitatis is a bad translation of γενήματος, which here means *produce*. Cp. M.T., St Jer. *germina* (al. *genimina*).
- v. 39. *Et pauci facti sunt*: The Heb. vb. is same as for *minoravit*, v. 38. We must understand *when or if*.
vexati sunt: The Heb. vb. means *bow down, become low*; St Jer. *afflicta*.
malorum: M.T., St Jer., *mali*.
- v. 40. *Effusa est*, as LXX. M.T. has Qal partic. St Jer. *effundet*.
et (2): Omit; not in M.T., St Jer.
- v. 41. *oves*: Rather *gregem*, St Jer.
- v. 43. An exhortation rather than interrogation.

NOTES

2. *the redeemed of Yahwè*. In Is. xxxv 10, lxii 12, this expression refers to Jews returning from the Babylonian Exile. In the same Prophecy (li 11) it is used of the Israelites escaping from Pharaoh at the Red Sea.
3. *the sea* usually denotes the West—the Mediterranean Sea. Probably it here refers to the South—perhaps the Red Sea.
9. Cp. the verse in the Magnificat (Lk. i 53).
10. Cp. Job xxxvi 8.
16. Cp. Is. xlv 2.
17. Again the Psalmist seems to have the Book of Job in mind (cp. Job xxxiii 19-26).

20. The *word* of Yahwè is sent forth like an angel (cp. Wisdom xvi 12, xviii 15). The association of the Word and Wisdom of God may have suggested the Logos of St John (see *Origin of the Prologue of St John's Gospel*, by Rendel Harris).
24. *his wondrous deeds*—i.e., calming of the storm and rescuing sailors from drowning.
26. This description of the storm-tossed crew is superb. *They* refers not to the waves but to those on board. *Their soul melts*. Terrified by the impending danger, all their courage fails.
27. *their skill* of navigation.
32. Let them praise and thank God at the gates of the city, where the crowd gathers and the elders meet (cp. Ruth iv 2).
33. Here the Ps. changes and many commentators think that a new poem opens. The Psalmist seems to be referring to the destruction of Sodom and Gomorrha (see Deut. xxix 23, and Gen. xiii 10). "Lot . . . saw all the country about the Jordan which was *watered throughout*, before the Lord destroyed Sodom and Gomorrha."
35. Possibly a reference to the water from the rock during the wanderings (Ex. xvii, Nu. xx), though the connection of the context is not apparent (cp. also Is. xli 18).
36. From here to v. 38 it would appear that the Psalmist has in view the settlement in Canaan.
40. The Psalmist is probably quoting Job xii 21, 24. The *princes* are Israel's enemies.
made them stray in a pathless waste is to be taken poetically (from Job) and not literally. The enemies of Israel did not achieve their object,
41. *the poor*—i.e., Israel.
42. Again probably quotation from Job xxii 19, v 16.
43. A quotation from Osee xiv 10.

PSALM CVII (HEB. 108)

This Ps. is made up from lvi 8-12 and lix 7-14. From this we learn (1) that fragments of different Pss. could be combined and (2) that minor alterations at least crept into the

text when it was re-edited. Hence we are taught that a Ps. ascribed by title to a certain author ought not hurriedly to be denied to that author on the sole ground that some words or phrases in that Ps. do not seem to be consistent with the date of the ascribed author. An original Davidic Ps. may have been considerably enlarged in course of time by combination with later poems.

VULGATE

2. Paratum cor meum, Deus, paratum cor meum:
cantabo, et psallam in gloria mea.
3. Exsurge, gloria mea, exsurge, psalterium, et cithara:
exurgam diluculo.
4. Confitebor tibi in populis, Domine:
et psallam tibi in nationibus.
5. Quia magna est super caelos misericordia tua:
et usque ad nubes veritas tua:
6. Exaltare super caelos, Deus,
et super omnem terram gloria tua:
7. ut liberentur dilecti tui.
Salvum fac dextera tua, et exaudi me:
8. Deus locutus est in sancto suo:
Exsultabo, et dividam Sichimam,
et convallem tabernaculorum dimetiar.
9. Meus est Galaad, et meus est Manasses:
et Ephraim susceptio capitis mei.
Juda rex meus:
10. Moab lebes spei meae.
In Idumaeam extendam calceamentum meum:
mihi alienigenae amici facti sunt.
11. Quis deducet me in civitatem munitam ?
quis deducet me usque in Idumaeam ?
12. Nonne tu, Deus, qui repulisti nos,
et non exhibis, Deus, in virtutibus nostris ?
13. Da nobis auxilium de tribulatione:
quia vana salus hominis.
14. In Deo faciemus virtutem:
et ipse ad nihilum deducet inimicos nostros.

OBSERVATIONS

The variations between this Ps. and LVI and LIX have for the most part been noted in the observations on those two Pss. Notice that the divine name, Elohim, remains unchanged though the Ps. belongs to the Fifth Book, wherein the name is always Yahwè. An exception is *Domine = Yahwè* in v. 4; but in 57. 10 the name is *Adonay*; and the substitution of *Yahwè* here is obviously editorial.

v. 2. *paratum cor meum* (2), as LXX, Pesh., and all authorities in 57. 8. Here M.T., St Jer. omit.

in gloria mea, as LXX reading ג instead of M.T. מל. St Jer. *sed et gloria mea*. This is not in 57. 8.

v. 3. *Exsurge gloria mea*: So all authorities in 57. 9, but Vulg., LXX נב. א. T, and some Heb. MSS. alone here.

v. 4. *et*, as LXX, M.T., St Jer. here. In 57. 10 only Vulg. and some Heb. MSS.

nationibus = Gentibus in lvi 10. Same Heb. in both places.

v. 5. *Quia magna est = Quoniam magnificata est* in lvi 11. Same Heb. in both places.

super caelos: In lvi 11 *usque ad caelos*. Same variant in LXX, St Jer., M.T.

v. 6. *et*, as LXX, M.T., St Jer. here. In 57. 12 only Vulg. and LXX.

v. 8. *Exsultabo = Laetabor* in lix 8. Same Heb. in both places.

et: See obs. 60. 8.

dividam = partibor in lix 8. Same Heb. in both places.

dimetiar = metibor in lix 8. Same Heb. in both places.

v. 9. *et* (1) in all authorities in lix 9, is also read here by Vulg., LXX, St Jer., but not by M.T.

susceptio = fortitudo in lix 9. See obs. there.

v. 10. *lebes = olla* in lix 10. Same Heb. in both places.

mihi alienigenae amici facti sunt: In lix 10 *mihi alienigenae subditi sunt*. See obs. there.

v. 11. *munitam*: See obs. on lix 11.

v. 12. *tu*: See obs. on lix 12.

exibis = egredieris in lix 12. Same Heb. in both places.

v. 14. *inimicos nostros = tribulantes nos* in lix 14. Same Heb. in both places.

PSALM CVIII (HEB. 109)

TITLE

“For the musical director: of David: a psalm.”

SUBJECT

There are some terrible imprecations in this Ps. (vv. 6-19), so terrible indeed that many Christians have wondered how they could come from the pen of an inspired writer. There

are two methods of interpreting the famous passage (vv. 6-19). The traditional and natural interpretation frankly admits that the Psalmist himself is uttering these awful imprecations. But a modern theory regards the whole passage (6-19) as giving the words not of the Psalmist, but of his adversaries. Among Catholics who favour this second theory are found Doctor Boylan (*Psalms*, ii, p. 216) and Father Joseph Rickaby (*Psalms Made Easy*, p. 102); among non-Catholics the reader may consult Doctor Emery Barnes (*Lex in Corde*, p. 176). Yet with due respect for the excellent reasons that are given for the modern theory, we regard the traditional interpretation as more likely. This is not the only imprecatory Ps.: other Pss., notably lxviii 23-29, contain similar denunciation so fenemies: moreover, verse 17, especially, in Ps. cviii reflects the denunciations found in these other Pss. (cp. also Jer. xvii 18 and xviii 21-23).

If, however, we prefer the older interpretation, how are we to explain these terrible curses? In the first place we must be careful to remember that one and the same Holy Spirit inspired both the Old and New Testaments. Secondly, we must regard the two Testaments as one work, the New supplementing, completing, and fulfilling the Old. Thirdly (we cannot repeat this too often), we must recall the fact that our Lord revealed the Old Testament to the Apostles in quite another light than that by which it was viewed in current Rabbinical teaching (Lk. xxiv 27, 32, 45). From this last fact we see the explanation why the New Testament writers often employ quotations from the Old Testament in a manner that is not apparent immediately in the original context.

Now to Christ alone and through his Apostles and their successors it belongs to explain the full meaning of the Scriptures. If, therefore, we are followers of Christ, and especially if we are Christian priests, we must accept that "fulfilled" sense of the Old Testament such as taught by Christ and the Church. We cannot approach the Old Testament as though the New had never been written: our standpoint must necessarily differ from that of the Jewish rabbi or the rationalist interpreter. It little matters to us what the first readers understood by an Old Testament

passage, or even how far the human author saw the full sense of what he was writing. As one and the same Spirit inspired the whole of Scripture, and as the sense intended by that Holy Spirit is revealed to us by Christ and the Church, we, as Christians, and neither Jews nor Manicheans, must accept that sense of the Old Testament which the same Holy Spirit has made manifest to us through Christ, his Apostles, and the Church.

Let us now apply this to the present Ps. St Peter speaks of it as "Scripture that must needs be fulfilled" (Acts i 16). He could not have addressed the brethren, our Lady, and the holy women in the way he did unless he had more than a piece of private interpretation to justify his exposition of the Ps. Evidently he had learnt from Christ that when the Holy Spirit moved the Psalmist to write, he was giving a prophecy about Judas. Indeed, in the sublime prayer uttered after the Last Supper, our Lord himself refers to this fulfilment (Jo. xvii 12). The Christian interpretation, therefore, of this Ps. is that of Christ and St Peter: it refers to the betrayal of Jesus and the treachery of Judas. What was the Jewish interpretation, and how far exactly the Psalmist himself saw the "fulfilment" of his words are matters of minor importance.

After Christ the only official interpreter of Sacred Scripture is the Church animated by the Holy Spirit. One of the means by which the Holy Spirit speaks through the Church is patristic teaching. Now the Fathers and ancient writers seem unanimously in favour of the Messianic interpretation of this Ps. The reader may consult Eusebius (P.G., t. 23, col. 1333), St John Chrysostom (P.G., t. 55, col. 260), St Augustine (P.L., t. 37, col. 1431), the author of the *Breviarium in Psalmos* (P.L., t. 26, col. 1224), Theodoret (P.G., t. 80, col. 1753), Euthymius (P.G., t. 128, col. 1072), etc. See also Didymus (P.G., t. 39, col. 1537), Prosper (P.L., t. 51, col. 311), Arnobius (P.L., t. 53, col. 493), Cassiodorus (P.L., t. 70, col. 782), and Bellarmine.

The singer prays for help. Men whom he has loved have turned on him with treachery and calumny (vv. 2-5). One in particular has been most treacherous: upon him are invoked most awful punishments, that the justice of God

may be satisfied; for he has persecuted "the afflicted and poor one" to do him to death (vv. 6-19). In renewed prayer for help the singer describes his sufferings: he is become a reproach among men who wag their heads at him (vv. 20-25). A third time he prays, begging that men may recognise that the servant of Yahwè is performing his will: may his enemies be put to shame while the Servant praises Yahwè who has stood at his right hand (vv. 26-31).

AUTHORSHIP

The title attributes the Ps. to David. St Peter says that the Holy Ghost spoke it by the mouth of David (Acts i 16). Internal evidence presents no objection to Davidic authorship.

VULGATE

2. Deus, laudem meam ne tacueris:
quia os peccatoris, et os dolosi super me apertum est,
3. Locuti sunt adversum me lingua dolosa,
et sermonibus odii circumdederunt me:
et expugnaverunt me gratis.
4. Pro eo ut me diligerent, detrahebant mihi:
ego autem orabam.
5. Et posuerunt adversum me mala pro bonis:
et odium pro dilectione mea.
6. Constitue super eum peccatorem:
et diabolus stet a dextris ejus.
7. Cum judicatur, exeat condemnatus:
et oratio ejus fiat in peccatum.
8. Fiant dies ejus pauci:
et episcopatum ejus accipiat alter.
9. Fiant filii ejus orphani:
et uxor ejus vidua.
10. Nutantes transferantur filii ejus, et mendicent:
et ejiciantur de habitationibus suis.
11. Scrutetur foenerator omnem substantiam ejus:
et diripiant alieni labores ejus.
12. Non sit illi adjutor:
nec sit qui misereatur pupillis ejus.
13. Fiant nati ejus in interitum:
in generatione una deleatur nomen ejus.

14. In memoriam redeat iniquitas patrum ejus in conspectu Domini:
et peccatum matris ejus non deleatur.
15. Fiant contra Dominum semper,
et dispereat de terra memoria eorum:
16. pro eo quod non est recordatus facere misericordiam.
17. Et persecutus est hominem inopem, et mendicum,
et compunctum corde mortificare.
18. Et dilexit maledictionem, et veniet ei:
et noluit benedictionem, et elongabitur ab eo.
Et induit maledictionem sicut vestimentum,
et intravit sicut aqua in interiora ejus,
et sicut oleum in ossibus ejus.
19. Fiat et sicut vestimentum, quo operitur:
et sicut zona, qua semper praecingitur.
20. Hoc opus eorum, qui detrahunt mihi apud Dominum:
et qui loquuntur mala adversus animam meam.
21. Et tu, Domine, Domine, fac mecum propter nomen tuum:
quia suavis est misericordia tua.
22. Libera me quia egenus, et pauper ego sum:
et cor meum conturbatum est intra me.
23. Sicut umbra cum declinat, ablatum sum:
et excussus sum sicut locustae.
24. Genua mea infirmata sunt a jejuniis:
et caro mea immutata est propter oleum.
25. Et ego factus sum opprobrium illis:
viderunt me, et moverunt capita sua.
26. Adjuva me, Domine, Deus meus:
salvum me fac secundum misericordiam tuam.
27. Et sciant quia manus tua haec:
et tu, Domine, fecisti eam.
28. Maledicent illi, et tu benedices:
qui insurgunt in me, confundantur:
servus autem tuus laetabitur.
29. Induantur qui detrahunt mihi, pudore:
et operiantur sicut diploide confusione sua.
30. Confitebor Domino nimis in ore meo:
et in medio multorum laudabo eum.
31. Quia astitit a dextris pauperis,
ut salvam faceret a persequentibus animam meam.
-

1. Be not silent, O God [the object] of my praise;
2. For the mouth of the wicked and the mouth of the treacherous is opened against me.
With lying tongue they have spoken against me,
3. And compassed me about with words of hatred,
And fought against me without cause.
4. Instead of [returning] my love they are become mine adversaries:
But I [give myself unto] prayer.
5. And they have done evil against me in return for [my] good,
And hatred in return for my love.
6. Set thou the wicked one over him,
And let Satan stand at his right hand.
7. When he is judged let him go forth condemned,
And let his prayer be turned into sin.
8. Let his days be few:
Let another take his office:
9. Let his children become orphans,
And his wife a widow.
10. May his children wander as vagabonds and beg,
And may they be driven from their ruined homes.
11. May the usurer seize all his belongings,
And may strangers plunder his produce.
12. Let there be none to extend mercy unto him,
Nor to have pity on his orphans.
13. Let his posterity be cut off:
In a single generation let his name be blotted out.
14. May the iniquity of his fathers be remembered before Yahwè;
And let not his mother's sin be blotted out.
15. Let them be before Yahwè continually,
And let their memory be cut off from the earth;
16. Because he remembered not to show mercy,
But persecuted the afflicted and poor one
And the one smitten in heart—to put him to death.
17. And he loved cursing, therefore it shall come upon him:
And he delighted not in blessing, therefore it shall be far from him.

18. Yea, he clothed himself with cursing as his raiment,
And it came into his vitals like water,
And like oil into his bones.
19. Let it be to him like an enveloping garment,
And like a girdle that girdeth (him) always.
20. This is the recompense from Yahwè upon mine adversaries,
And of them that speak evil against me.
21. But thou, Yahwè, my Lord, deal with me for thy name's sake:
Deliver me because of thy merciful goodness.
22. For I am afflicted and poor,
And my heart writhes within me.
23. Like a declining shadow I am taken away;
I am tossed about like the locust.
24. My knees totter from fasting,
And my flesh doth change from fatness.
25. And I am become a reproach unto them:
They see me and wag their heads.
26. Help me, Yahwè, my God:
Save me according to thy mercy.
27. And let them know that this is thy hand,
And that thou, Yahwè, hast done it.
28. Let them curse, but do thou bless:
They that rise up against me shall be put to shame,
But thy servant shall rejoice.
29. They that persecute me shall be clothed with shame,
And enveloped in their confusion as in a mantle.
30. I will thank Yahwè exceedingly with my mouth,
And will praise him among many:
31. For he standeth at the right hand of the poor one,
To save me from those that condemn me.

OBSERVATIONS

- v. 2. *laudem meam*, as LXX: M.T. rather *laudis meae*; St Jer. *laudabilis mihi*.
apertum est, as LXX, Pesh., St Jer. = פתוח instead of M.T. סתום.
- v. 3. *dolosa*: Rather *mendacii*, St Jer. Not same word as v. 2.

- v. 4. *Pro eo ut me diligerebant*, as LXX is prob. paraphr. of M.T. lit. *instead of my love*. St Jer. *Pro eo quod eos diligebam. detrahebant*: Rather *adversabantur*, St Jer., as LXX. From the Heb. word we get *Satan*. Also vv. 20, 29 below.
orabam, as LXX. St Jer., either reading vb. or paraphr. M.T. lit. *I am prayer*.
- v. 5. *mala pro bonis*: St Jer. *malum pro bono*, as M.T.
- v. 6. *diabolus*: St Jer. *Satan*, as M.T.
- v. 8. *et*, as LXX, St Jer.: not M.T.
episcopatum, as LXX, St Jer. The Heb. means *office of overseer*.
- v. 10. *Nulantes transferantur*: Rather *Instabiles vagentur*, St Jer. In M.T. omit conjunction.
ejeciantur, as LXX correctly reading יִנְרְשׁוּ instead of M.T. יִנְרְשׁוּ. St Jer. *quaerantur*.
habitationibus, as LXX: St Jer. *parietinis*. The Heb. means *ruins*: here evidently *ruined homes*, from parall.
- v. 11. *Scrutetur*, as LXX, St Jer. reading יִנְקֹשׁ (Buhl יִנְקֹשׁ), which is preferable to M.T. יִנְקֹשׁ, *seize at*.
substantiam ejus: St. Jer. lit. *quae habet*.
labores: M.T. sing. The Heb. means (1) *toil*, (2) *produce of toil*.
- v. 12. *adjutor*, as LXX prob. paraphr. of M.T. lit. *one drawing mercy*: St Jer. *qui ejus misereatur*.
- v. 13. *nati ejus*: Heb. lit. *his posterity*.
in interitum: Heb. lit. *to be cut off*.
una, as LXX = אֶחָד instead of M.T. אֶחָד = St Jer. *altera*.
ejus (2), as LXX, St Jer. = שְׁמוֹ. M.T. יִשְׁמֶה is wrong.
- v. 15. *Fiant*: Rather *Sint*, St Jer. Also *Sit* instead of *Fiat*, v. 19.
dispereat, as LXX, St Jer. (*intereat*) reading יִפְרֹת against M.T. יִפְרֹת, *may he cause to cut off*.
- v. 17. *Et*: Translate *But*.
compunctum, as LXX, St Jer., Aq., Sym. reading נָבָה against M.T. נִבְאָה, "downhearted" (B.D.B.); but ה belongs to next word as article.
mortificare: Rather *ut interficeret*, St Jer.
- v. 18. *et* (1) and (2): Read *waw conjunct.* in M.T.
vestimentum: M.T., St Jer. add suffix *suum*. The word here means the outer garment and is different from *vestimentum* (v. 19), which signifies any robe; hence St Jer. *vestimento* and *pallium*.
- v. 19. *operitur, praecingitur*: M.T. Qal.
- v. 20. *Hoc opus eorum*: Rather *Haec est retributio his*, St Jer.
mala: M.T., St Jer. *malum*.
- v. 21. *Domine, Domine*: The first is *Yahwè*, the second *'Adonay*.
suavis: Lit. *bona*, St Jer.
- v. 22. *Libera me*: Divide lines as Vulg., St Jer.; not as M.T., LXX.
egenus et pauper: Same Heb. as *inopem et mendicum*, v. 17.
conturbatum est, as LXX., Pesh. = יָחִיל or חֻקֵּל, which is preferable to M.T. חָלַל, as Aq., St Jer. *vulneratus est*.

- v. 23. *et* : Not in LXX, M.T., St Jer. (H).
locustae : M.T., St Jer. *locusta*.
- v. 24. *infirmata sunt* : Rather *vacillaverunt*, St Jer.
immutata est, as LXX, Pesh., St Jer. (*mutata est*) possibly reading vb. שִׁנָּה, *change*. M.T. has vb. שָׁחַת meaning (1) *deceive*, (2) *cringe*, (3) *fail*. Dhorme supposes a Piel sense here—viz., *deny* : “a reniè la grasse” (R. B., October, 1920, p. 479).
- propter* : LXX δὲ, St Jer. *absque*, Heb. מ. If the next word means *oil* (as Vulg., LXX, St Jer.), then the sense is *from want of oil*. “The anointing with oil was omitted in seasons of fasting, and the psalmist has, apparently, imposed on himself a period of fasting so as to recover God’s favour” (Boylan). But the word probably means not *oil* but *fatness*. See Dhorme (R. B., *ibid.*), in which case the meaning is simply *from fatness*.
- v. 25. *et* : Omit; not in LXX, St Jer., M.T.
capita : M.T., St Jer. *caput*.
- v. 27. *haec* : The Heb. fem. for neuter is a Semitism. So *eam*.
et, as LXX: not in M.T., St Jer.
- v. 28. *qui insurgunt in me confundantur*, as LXX = קָמִי וַיִּשְׁנוּ, which is better than M.T. קָמִי וַיִּבְשֻׁ = St Jer. *restiterunt et confundentur*.
- v. 29. *dipluide* : Rather *indumento*, St Jer.
- v. 30. *multorum*, as LXX, M.T. against St Jer. *populorum*.
- v. 31. *persequentibus*, as LXX, but M.T. = St Jer. *a iudicibus*; but read *absol*.
meam, as LXX, is better than M.T. = St Jer. *ejus*.

NOTES

2. This may be understood of the chief priests, Scribes, and Pharisees plotting against our Lord, and of the treacherous Judas in particular.
5. “For my blessings I received nought but curses; hatred for love, numerous wounds for all my cures; death itself for life conferred on them” (Bellarmine).
6. “The prophet now passes on to Judas, who, he foresees, would be ‘the leader of them that apprehended Jesus’ (Acts i 16); and in the form of an imprecation, he foretells everything that was to happen to him” (Bellarmine).
the wicked one is the devil, as the parallelism shows (cp. Zach. iii 1, 2; see also Lk. xxii 3: “And Satan entered into Judas”).
7. *When he is judged* at God’s tribunal (cp. Zach. iii 1; Job i 6 ff. Contrast Ps. xxxvi 33, and see our Lord’s words:

“not one of them has perished, but the son of perdition, that the scripture might be fulfilled,” Jo. xvii 12).

his prayer be turned into sin. Judas confessed that he had sinned by betraying innocent blood; but his confession was followed by the sin of despair.

8. *his days be few.* Judas shortened his life by suicide.

Let another take his office. St Peter explicitly declares that this was written of the apostleship of Judas (Acts i 16-20). The elected successor was Matthias. “The Hebrew word occurs (Gen. xxxix 4): ‘He gave him (Joseph) the overseership of all his goods’” (Rickaby).

9. We are not told in the New Testament whether Judas was married or not. His *children*, however, in a spiritual sense, were the treacherous Jews, who, not many years after Judas’s death, saw Jerusalem sacked by the Romans and themselves driven out of their ruined homes (cp. Jer. xviii 21).

11. This curse on the avaricious Judas fell on his conspirators at the fall of Jerusalem. It is said that the foreign soldiers of Titus even ripped open those Jews who were suspected of having swallowed gold or jewels (Bellarmine).

12. When Judas, stung by remorse, threw down the pieces of silver before the priests, he received no consolation from them. They merely replied: “What is that to us? Look thou to it” (Bellarmine).

14. The solidarity of a family (cp. Ex. xx 5; Mtt. xxiii 32).

16. Cp. Jas. ii 13: “For judgement without mercy to him that hath not done mercy” (cp. also Jer. xviii 23).

the afflicted and poor one—i.e., the Suffering Servant of Yahwè (cp. xxxiv 10, xxxvi 14, xxxix 18, xl 2, lxix 6, lxxxv 1, etc). By comparing these passages it will be seen that this passage in Ps. cviii can hardly be a quotation of curses uttered by the Psalmist’s enemies, but must be the direct speech of the Psalmist himself (see below, v. 22).

17. *it shall come upon him* with the awful sentence: “Depart from me, ye cursed, into everlasting fire” (Mtt. xxv 41).

18. *into his vitals like water*—the water of cursing (Nu. v 22).

like oil—that is rubbed into the skin. Thus cursing has penetrated into the whole man and become “second nature” to him.

23. *declining shadow*. See note on ci 12.

tossed about like the locust. Locusts are swept away by the wind. Some commentators, however, think that the reference is to the shaking off of the locust from a garment.

24. *from fatness*. Through fasting he has lost much flesh.

25. Cp. the description of the sufferer in xxi 8: also Mtt. xxvii 39-44.

27. *let them know*—all men, but especially the Jews (Bellarmine).

that this is thy hand—"that this matter, this suffering, this death, has come from thy hand, that is, from thy will" (Bellarmine).

And that thou, Yahwè, hast done it. "Neither Jews nor Gentiles could prevail over Christ, could persecute him or put him to death, had not God so wished it. They are not excused, however, from most grievous sin in putting Christ to death, by reason of their being the instruments of God's will. For in what they did, they sought not to do God's will but to indulge their own hatred and malice; and God only took advantage of their malice, of which he was not the author, to redeem the world through the obedience, love, patience, and humility of his only Son" (Bellarmine).

28. *thy servant*—the Suffering Servant of Yahwè, as in Is. liii.

30. *among many*—the Church, as in xxi 23.

31. *To save*. "This was accomplished by the Resurrection" (Bellarmine).

PSALM CIX (HEB. 110)

TITLE

"Of David: a psalm."

SUBJECT

This sublime Messianic Ps. must be read with Ps. ii, which is its companion.

The Psalmist announces a decree of Yahwè whereby the Messiah ("my Lord") is summoned to sit enthroned at his

right hand, having overcome his enemies (v. 1). The Messianic rule shall begin from Sion (v. 2; cp. Ps. ii 6). This exalted ruler was begotten of Yahwè before the day star was made (v. 3; cp. ii 7). He is not only King, sharer of the divine throne, and eternally begotten of Yahwè; he is also an eternal priest. By a solemn oath Yahwè has made him a priest for ever after the priesthood of the king-priest Melchisedech (who offered bread and wine) (v. 4). With Yahwè this one begotten of Yahwè will smite kings, judge nations, and completely defeat all foes (vv. 5, 6; cp. ii 1-4, 8, 9). His exaltation, however, shall follow after his humiliation (see note below) (v. 7).

There can be not the slightest doubt that this Ps. is exclusively Messianic. The Jewish tradition represented by the Talmud and by the attitude of the Pharisees in the New Testament (Mtt. xxii 41-45) admits no other interpretation. Our Lord explicitly teaches it (*ibid.*, and parallel places in Mk. and Lk.). The apostolic doctrine is to the same effect (St Peter in Acts ii 33-36, v 31; 1 Pet. iii 22; St Paul in 1 Cor. xv 24-28; Ephes. i 20-22; Rom. viii 34; Heb. i 3, 13, v. 6, vi 20, vii 17, 21, viii 1, x 13; St John in Apoc. iii 21). St Stephen in ecstasy saw the fulfilment of the opening decree (Acts vii 55): St John also saw him enthroned (Apoc. v 1, 7). Internal evidence is just as strong. What mortal Jew could have been addressed by a psalmist as "my Lord"! What Jew could be invited to share the throne of Yahwè! Who but the Messiah could be born of Yahwè and receive an eternal priesthood? Who with Yahwè could subdue kings and judge nations? No Jew ever existed who could accomplish all this even as a type of the Messiah.

Some modern rationalists have contended that the hero of the Ps. is Simon the Maccabee (1 Mac. xiii-xvi). They claim to discover an acrostic in the first four verses, giving the letters S M ' N (Simon). But this supposition (1) is false if the text underlying the Greek Version is correct; (2) is arbitrary even if the Massoretic Text is accepted; since the letter S is not from the first word of the Ps., but from the fourth, and the last three verses are left out of account. The alphabetical Pss. use the acrostic till the end of the Ps. Moreover, (5) "besides the fact that the

acrostic begins in the middle of the first half stiche, the name would even then be defectively written, which is never the case even on coins" (Lagrange, *R. B.*, 1905, p. 47, note). Finally, (6) the hero of the Ps. cannot by the wildest imagination be made to fit Simon the Maccabee. Eusebius' suggestion that our Lady's name can be traced in v. 3, *ex utero* = MRHM (P.G., t. 23, col. 1344), though untenable, has more in it than this modern extravagance.

With Ps. cix we begin the Vesper Pss. The present arrangement in the Breviary follows the ancient tradition.

AUTHORSHIP

That David wrote this Ps. is guaranteed by the title in the Hebrew text and in all the versions (except the Arabic), by our Lord himself and the Pharisees with whom he contended, by St Peter, by all the Fathers, and by the Biblical Commission (Denz, 2133).

It cannot be argued that our Lord was merely employing an argument "*ad hominem*." His words are: "How, then, doth David in Spirit call him Lord?" (Mtt. xxii 43); "David himself said by the Holy Spirit . . . David then calleth him, Lord" (Mk. xii 36, 37); "David himself saith in the Book of Psalms . . . David therefore calleth him, Lord" (Lk. xx 42-44). These words state definitely that David by the Holy Ghost wrote the text in question. It is not as though the Pharisees had introduced the text as Davidic and our Lord had allowed the false attribution to pass without correction: he himself introduces the text and builds up an argument on its Davidic authorship.

Nor can we say, with Briggs, that Christ's argument is justified "if the author of the Ps. lets David appear as spokesman" (ii, p. 376): for the author makes nothing of the sort appear: he does not mention David or give any hint of him in the text of the Ps. True, David is mentioned in the title of the Ps., but Briggs is one of the last to admit that the titles were written by the composers of the Pss.

Driver comments: "Though he [Christ] assumes the Davidic authorship, accepted generally at the time, yet the cogency of his argument is unimpaired, so long as it is recognised that the Psalm is a Messianic one, and that the

august language used in it of the Messiah is not compatible with the position of one who was a *mere* human son of David " (*Literature of the Old Testament*, p. 385, note). But it seems to me that the cogency of the argument would be considerably impaired. The point in question was the relationship between Christ and *David*. "What think you of Christ? Whose son is he? They say to him: David's." Then our Lord subsumes: "How then doth David call him Lord as he does in Ps. cix?" The question now is, How is it that David calls one who is his son his Lord? Suppose now that David never uttered or wrote the words of the Ps. Would the argument of our Lord have been "impaired"? It would have rested on a false supposition.

Other modern non-Catholic writers boldly proclaim that Christ falsely thought that David wrote the Ps.; and if they hold themselves to be devout Christians, they find refuge for their blasphemy in some "kenotic theory." As this is a matter of dogmatic theology rather than of Scripture we refer our readers to the tractate *De Verbo Incarnato*. Here we may simply remark that if our Lord was labouring under ignorance when he said that David spoke of Christ as "my Lord," what guarantee have we that he was not the victim of ignorance when "he expounded to them in all the Scriptures the things that were concerning him" (Lk. xxiv 27)? And then what of the Way, the Truth, and the Life? Nay—the very question of Christ on this text to the Pharisees—what of Christ? And what of Christianity? But enough of their modernism!

VULGATE

1. Dixit Dominus Domino meo:
Sede a dextris meis:
Donec ponam inimicos tuos,
scabellum pedum tuorum.
2. Virgam virtutis tue emittet Dominus ex Sion:
dominare in medio inimicorum tuorum.
3. Tecum principium in die virtutis tue
in splendoribus sanctorum:
ex utero ante luciferum genui te.

4. Juravit Dominus, et non poenitebit eum:
Tu es sacerdos in aeternum secundum ordinem Melchisedech.
5. Dominus a dextris tuis,
confregit in die irae suae reges.
6. Judicabit in nationibus, implebit ruinas:
conquassabit capita in terra multorum.
7. De torrente in via bibet:
propterea exaltabit caput.

1. Declaration of Yahwè to my Lord: "Sit thou at my right hand,
Until I make thine enemies thy footstool."
2. The sceptre of thy power Yahwè shall send forth from Sion:
"Have dominion in the midst of thine enemies."
3. With thee be nobility on the day of thy might
In holy array:
"From the womb have I begotten thee before the morning star."
4. Yahwè hath sworn, and will repent it not:
"Thou art a priest for ever according to the order of Melchisedech."
5. My Lord at thy right hand
Smiteth kings in the day of his anger.
6. He judgeth among the nations:
He filleth [the land] with corpses:
He smiteth heads over a wide land.
7. From a stream by the wayside he drinketh,
Therefore doth he raise his head.

OBSERVATIONS

- v. 1. *Dixit*: See obs. 36. 2.
Dominus, Domino meo: The first word in the Heb. text is *Yahwè*; the second is *Adoni*.
- v. 3. This verse presents a well-known textual problem. The Vulg. follows the LXX closely: μετὰ σου ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου, ἐν τῇ λαμπρότητι τῶν ἁγίων· ἐκ γαστρὸς πρὸ ἑωσφόρου ἐξεγέννησά σε. So Codex N. The variations are ταῖς λαμπρότεσι, N^o 2, A, T; ταῖς λαμπρότησι, A. Further, N^o 2, A, T add σου after

ἀγίων; and read ἐγέννησα for the last word. Now the Hebrew text underlying this must have been somewhat as follows:

עֶמֶד נְדִיבָה בְּיוֹם הַיֶּלֶד
בְּהַר קָדְשִׁים
(or בְּהַר־רֵי קָדֶשׁ)
(or cp. 29. 2, 96. 9, בְּהַר־רֵת־קָדֶשׁ)
מִרְחֹם מִשְׁחַר יִלְדָתָךְ

Compare this with M.T.:

עֶמֶד נִדְבַת בְּיוֹם הַיֶּלֶד
בְּהַר־רֵי קָדֶשׁ
מִרְחֹם מִשְׁחַר לָךְ טַל יִלְדָתָךְ

which is translated: "Thy people (are) willing offerings in the day of thy might, in the majesties of holiness: from the womb from dawn for thee (is) the dew of thy youth."

It is clear that the difference of text is due partly to different vocalisation of the same consonants, and partly to a different text altogether.

St Jerome is nearer to M.T. than to Vulg. He gives: *Populi tui (duces) spontanei erunt in die fortitudinis tuae: in montibus sanctis: quasi de vulva orietur tibi ros adolescentiae tuae.* Instead, however, of M.T. בְּהַר־רֵי he reads בְּהַר־רֵי, on mountains, he inserts *quasi*, which is not in M.T., and prob. reads מִשְׁחַר instead of מִרְחֹם.

The other versions do not help much. Aquila agrees with Vulg. reading *Tecum*; and against Vulg., but with St Jer. reading *ros adolescentiae tuae*. Sym. agrees with St Jer. against Vulg., M.T., in reading ἐν ὄρεσιν ἁγίοις, but continues: Ὡς κατ' ὄρθρον σοι. δρόσος ἡ νεότης μου, lit. *as at dawn to thee my youth is dew*. Theodotion has: Ἐν ἐμπνεύσει ἁγίου. Ἐκ μήτρας ἀπὸ πρωῒ νεότητος μου—i.e., "in becomingness of a holy one. Out of a womb from the dawn of my youth." Thus he agrees with Vulg. against M.T., St Jer. in reading מִשְׁחַר, and in omitting לָךְ טַל. The Quinta reads *Tecum* instead of *Populi tui*, and continues *in decore sancti. Ex utero a matutino tibi ros juventutis tuae.* The Sexta has *Ex utero quaerent te ros juvenilitatis tuae.* The Syriac agrees mainly with LXX and Vulg. The Old Latin seems to have read always *ex utero ante luciferum genui te*, though Tertullian once has *generavi* (P.L., t. 2, col. 524).

What are we to decide? Attempts have been made to combine what underlies M.T. with what is under LXX; but these have not been successful. We may say with Zorell: "Textus critice certus non habetur, sed solum lectiones et versiones

variantes, quarum fere singulae suam habent et probabilitatem et difficultatem " (*Verbum Domini*, iii, p. 353). On the whole the text of the LXX seems preferable.

As Père Lagrange remarks: "De toute façon, le texte des Septante offre un tout complet dont l'allure est incontestablement celle du messianisme transcendant envisagé au point de vue sacerdotal" (*R. B.*, 1905, p. 47). Notice, however, that ἀρχή (= *principium*) means *power, nobility*, and not *beginning*; the Heb. text underlying the LXX shows this. Further in *splendoribus sanctorum* is prob. the same Heb. as in 29. 2, 96. 9, and refers to priestly vestments either of the Messiah himself or of his angelic attendants. That *genui te* (Vulg., LXX) is right is evident from Ps. ii 7. The rest of the verse is explained in the note below.

v. 5. *Dominus* : M.T. *Adonay*. Read *Adoni* as v. 1.

a dextris tuis : Rather *ad dexteram tuam*, St Jer.

confregit is same Heb. as v. 6, *conquassabit*. Hence St Jer. *percussit* and *percutiet*.

v. 6. *implebit*, as St Jer., LXX. Point Piel in M.T.

ruinas = LXX πτώματα = (1) *ruin, disaster*; (2) *corpse*. Here (2) as is evident from M.T. נִינִי. Aq., Sym., St Jer.

valles read נַחֲשִׁי.

capita : Plur also LXX. M.T., St Jer. collect. sing.

in terra multorum = LXX γῆς πολλῶν; but N has γῆν πολλήν = St Jer. *terra multa*, as M.T.

NOTES

- i. Illumined by the Holy Spirit (Mk. xii 36), David hears an oracle of God. It is the utterance or declaration of Yahwè to one who is the Lord of David ("my Lord"). A comparison between this Ps. and Ps. ii shows beyond doubt that this Lord of David is the Anointed (the Messiah) and Son of Yahwè (ii 2, 7).

The oracle is: "Sit thou at my right hand," etc. Thus the Anointed Son is called to share the glory of him who sits enthroned in heaven (ii 4). He is the eternal Wisdom (Wisdom ix 4).

This took place after the Ascension when the Messiah "was taken up into heaven, and sitteth on the right hand of God" (Mk. xvi 19).

Until does not imply that Christ's exalted position will cease when the enemies are subdued (cp. the use of the preposition in Gen. viii 7; Deut. xxxiv 6; 2 K. [Sam.] vi 23; Is. xxii 14; Mtt. i 25; and Ps. cxi 8).

thine enemies thy footstool. A figure borrowed from an Oriental custom whereby the victorious king put his feet over the necks of his prostrate enemies as a sign that they had been subdued (see Jos. x 24, 25 and illustration in Vigouroux, *M. B.*, p. 449, fig. 78; also see Dhorme in *R. B.*, April, 1923, p. 206 f.). The final subjugation of the enemies of Christ will take place at the end of the world.

2. It is not clear whether this verse is a continuation of the oracle of Yahwè, or contains the words of the Psalmist, or should be divided—the first line giving words of the Psalmist and the second the words of Yahwè. This third interpretation seems the best; for then the structure of the first four verses is uniform—each giving a sentence of David followed by a portion of the divine oracle. The sceptre of Christ—*i.e.*, his rule (see ii 9)—is to come forth from Sion (see ii 6). So the Kingdom of God—the Church of Christ—was begun at Jerusalem. The sceptre may possibly indicate not only the kingship of Christ, but also his priesthood (see *Biblica*, 1923, p. 260).
3. For the text see the observation above. The *day of thy might* is the great day of Yahwè when the world-judgement shall take place, and Christ, coming from his throne in heaven, shall finally subdue all his enemies (v. 1). On that day the Son of Man shall appear coming on the clouds of heaven “with power and great majesty” (Mtt. xxiv 30) attended by angels in priestly array (Mtt. xvi 27, xxv 31). It seems better to refer *in holy array* to the angelic host; for compare Ps. xxviii 2; Apoc. xix 14. Another interpretation might make it refer to the priestly adornment of the Messiah.

From the womb have I begotten thee before the morning star. Compare ii 7: “Thou art my Son. I to-day have begotten thee.” Thus “to-day” in Ps. ii=“before the morning star” in the present Ps. Hence the generation of the Son is eternal (cp. Jc. i 18, “the only-begotten Son in the bosom of the Father”). Some writers against the Septuagint and Vulgate texts complain that the Hebrew word for *womb* refers to the womb of a mother, but this is pressing the meaning too literally. And, indeed, the

Incarnation in the womb of Mary was surely decreed from eternity.

have I begotten thee. There is certainly no need to emend this reading so strongly confirmed by ii 7.

before the morning star—i.e., before the creation of the stars (or the dawn) (cp. Prov. viii 22-31). “Ante sidera, hoc est ante tempora: si ergo ante tempora, ab aeternitate. Noli quaerere quando. Aeternitas non habet quando. Quando et aliquando verba sunt temporum” (St Augustine, P.L., t. 37, col. 1459).

4. The Lord of David, Son of God, Ruler and Judge of the world, and the Eternally Begotten one, is also a Priest. By an irrevocable decree Yahwè has made him a Priest (cp. Zac. vi 13).

But his priesthood will not be according to the order of the Aaronites, but according to the order of Melchisedech, the Priest-King of Salem, who offered the sacrifice of bread and wine. For Christ was to abolish the Levitical priesthood (Heb. vii 12) and put in its place a more mysterious priesthood. How was Christ a priest according to the order of Melchisedech? First of all because the sacrifice—that essential element of the priesthood—offered by the priest Melchisedech was one of bread and wine; and the sacrifice of the New Law is the Body and Blood of Christ under the appearance of bread and wine. Thus “Melchisedech, even then as a type of Christ, offered bread and wine, thereby consecrating the Christian mystery of the Body and Blood of the Saviour” (St Jerome, Letter xlvii 2, P.L., t. 22, col. 484).

Though the writer of the Epistle to the Hebrews was well aware of this fundamental relationship between Christ and Melchisedech, yet owing to the spiritual weakness of his readers, he was unable to expose it fully. Thus after stating that Christ “was called by God a high priest according to the order of Melchisedech,” he adds that he has much to say on this point, but he finds it difficult to expound what he would, because his readers need milk and not solid food. “Solid food,” he says, “is for those who have their senses exercised to the discerning of good and evil” (Heb. v 9-14). This last phrase,

πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ, is interesting, inasmuch as it recalls 1 Cor. xi 29, 30, where St Paul remarks that many among the Corinthians are weak and infirm because μὴ διακρίνων τὸ σῶμα (τοῦ Κυρίου).

The second relationship between Christ and Melchisedech is in the fact that the latter appears in the pages of Genesis "without mention of his father, mother, genealogy, having neither beginning of days nor end of life" (Heb. vii 3). Thus he appears as an eternal priest—like the Son of Yahwè begotten before the day star was made.

5. Here begins a description of the world-judgement by the Messiah as indicated in vv. 1, 2. The final act will take place when, as Christ declared to Caiphas, "you shall see the Son of Man sitting at the right hand of the power of God and coming in the clouds of heaven" (Mtt. xxvi 64).

The day of God's anger is the day of Messianic Judgement (cp. ii 12). "Quod hoc iudicium describitur tam severum, tam cruentum, tam multis fatale ac perniciosum est tristissima generis humani culpa. Sic psaltes inspirante Deo, scribere debuit, quia Deus—ut tristis historia docet—praescivit, multos populos et principes Christum tamquam dominum suum non agnituros, immo etiam multos, postquam eum aliquandiu agnoverunt, rursus ab eo, quin etiam a Deo, defecturos esse, dicentes: 'dirumpamus vincula eorum, et projiciamus a nobis jugum ipsorum!' (ii 3)" (Zorell, *loc. cit.*, p. 355).

6. An oriental description of complete victory (cp. lxxvii 22; Amos viii 3).

over a wide land. The slaughter will be great, as over an extensive battle-field. The enemy will be scattered in every direction.

7. Several interpretations are given to this verse. (1) The victorious Conqueror pursuing his enemies will not rest for refreshment, but will be content with snatching a drink from the wayside book. (2) Weary after the fight, the Victor will desire water, like Samson after his slaughter of the Philistines (Ju. xv 18). (3) Others see an allusion to Gideon's men lapping water like dogs, but how this can be compared with the triumphant Victor

of the Ps. it is difficult to see. (4) Boylan emends the text so that the subject of *bibet* becomes the heads of the foes, which, lying in the wayside brooks, drink in the water there. (5) Many Fathers explain the text figuratively of the humiliation and exaltation of Christ, bowing down his head to drink water by the wayside like a poor man, and afterwards lifting it up as a victor. Thus we might quote Heb. xii 2: "Jesus having joy set before him endured the cross, despising the shame, *and now sitteth at the right hand of the throne of God*"; also Phil. ii 8, 9: "He humbled himself becoming obedient unto death. . . . For which cause God hath exalted him"; also Lk. xxiv 26. The first and last of these interpretations seem preferable.

PSALM CX (HEB. III)

TITLE

"Halelu-yah."

SUBJECT

The Ps. is an alphabetic hymn in praise of the omnipotence, majesty, mercy, and faithfulness of Yahwè who has made the Covenant with Israel. He has done wonderful things for his people in the past, and this fidelity to his promises still endures. So may his people seek after wisdom by giving him reverence and praise. As in the case of other alphabetic Pss., the ideas are somewhat loosely strung together.

AUTHORSHIP

The writer's name is not given. The sentiments are not unlike those expressed in David's prayer, 2 K. (Sam.) vii 18-28.

VULGATE

1. Confitebor tibi, Domine, in toto corde meo:
in consilio justorum, et congregatione.
2. Magna opera Domini:
exquisita in omnes voluntates ejus.
3. Confessio et magnificentia opus ejus:
et justitia ejus manet in saeculum saeculi.
4. Memoriam fecit mirabilium suorum,
misericors et miserator Dominus:

5. escam dedit timentibus se.
Memor erit in saeculum testamenti sui:
 6. virtutem operum suorum annuntiabit populo suo:
 7. Ut det illis haereditatem Gentium:
opera manuum ejus veritas, et judicium.
 8. Fidelia omnia mandata ejus:
confirmata in saeculum saeculi,
facta in veritate et aequitate.
 9. Redemptionem misit populo suo:
mandavit in aeternum testamentum suum.
Sanctum, et terribile nomen ejus:
 10. initium sapientiae timor Domini.
Intellectus bonus omnibus facientibus eum:
laudatio ejus manet in saeculum saeculi.
-

1. א. I praise Yahwè with my whole heart,
ב. In the company of the upright and in the assembly.
2. ג. Great are the works of Yahwè,
ד. To be studied by all that delight in them.
3. ה. Splendour and majesty is his work;
ו. And his justice abideth for ever.
4. ז. A memorial of his wonders he hath made:
ח. Merciful and compassionate is Yahwè.
5. ט. Food he hath given to them that fear him:
י. He remembereth his covenant for ever.
6. יא. He hath shown to his people the power of his works,
יב. In giving them the inheritance of the nations.
7. יג. The works of his hands are fidelity and judgement:
יד. All his precepts are sure,
8. טו. Stable for ever and ever,
טז. Wrought in truth and uprightness.
9. יז. He hath sent redemption unto his people:
יח. He hath commanded his covenant for ever:
יט. Holy and terrible is his name,
10. כ. The fear of Yahwè is the chiefest wisdom:
כא. A good understanding have all who practise it.
כב. His praise abideth for ever.

OBSERVATIONS

- v. 1. *tibi*, as LXX : not M.T., St Jer.
meo, as LXX, St Jer. : no suffix in M.T.
- v. 2. *exquisita in omnes voluntates ejus*, as LXX, means that God chooses his works and does those for the benefit of man which may show man God's Will. This may be the meaning of the Hebrew. St Jer. slightly different: *exquirenda in cunctis voluntatibus suis*. With the change of prep. (ב instead of ל) and a sing. suffix (instead of plur.) to the last word, this rendering can be obtained from M.T. However, the usual interpretation regards מְפַצֵּיהֶם as from מְפַצֵּה, *delighting in*, rather than from noun מְפַצֵּה, *pleasure, will*; then the plur. suffix will refer to "works."
- v. 3. *Confessio et magnificentia* : See 96. 6, 104. 1.
- v. 4. Full-stop after *Dominus* : also after *sui* (v. 5) and *Gentium* (v. 7).
- v. 5. *escam* : Heb. lit. *prey*. The unusual word is chosen because it begins with letter ט.
- v. 7. *Ut det* : Translate *by giving*; the reference is to the conquest of Canaan.
- v. 7. *opera* should begin a new distich. St Jer., Pesh. have *Opus*.
- v. 8. *aequitate* : All vers. read יָשָׁר against M.T. יָשָׁר.
- v. 10. *initium* : Rather *Principium*, St Jer.
facientibus eum, as LXX, Pesh., St Jer. (*qui faciunt eam*) = עֲשִׂיהָ instead of M.T. עֲשִׂיהֶם.

NOTES

1. *the company, the assembly*. The former refers to a group of devout friends; the latter may indicate public worship in the Temple.
2. Cp. 2 K. vii 21.
3. *Splendour and majesty*—a Hebrew use of substantive for adjective.
4. *A memorial*. The Psalmist is about to give some examples of the works of the "merciful and compassionate" God (cp. Ex. xxxiv 6). These examples have been handed down from generation to generation (see 2 K. vii 22 ff.).
5. The first example is the Manna, whereby, remembering his covenant at Sinai, he preserved the life of Israel (cp. 2 K. vii 24).
6. The second example is the giving of Palestine to the Chosen People.

7. The reference here may be to the giving of the Law with its high moral standard.
9. The *redemption* from Egypt (cp. 2 K. vii 23; Deut. vii 8; 1 Par. xvii 21, etc).
his covenant may here refer to the covenant made with David (2 K. vii 16, 29).
10. *fear of Yahwè* in the O.T. is almost equivalent to "religion" (cp. Jonah i 9). The chief thing that a person who would have wisdom must possess is religion. Thereby he acquires a sound understanding (cp. Prov. i 7, iii 4, ix 10).

PSALM CXI (HEB. 112)

TITLE

"Halelu-yah." The Vulgate and some Septuagintal texts add: "reversionis Aggaei et Zachariae," which implies that the Ps. was sung by the prophets Aggaeus and Zachary on their return from the Babylonian Exile. Whether the Ps. was actually composed then, or whether they made special use of this particular Ps. on that occasion, cannot be decided.

SUBJECT

The Ps. is clearly a twin to Ps. cx. Both are alphabetical. The first line of Ps. cxi takes up the thought in the last verse of the previous Ps. What is said of Yahwè and his works in the previous Ps. is here applied to the religious man and his works. The happy state of the religious man and the blessings that accrue to him form the subject-matter.

VULGATE

1. Beatus vir, qui timet Dominum:
in mandatis ejus volet mimis.
2. Potens in terra erit semen ejus:
generatio rectorum benedicetur.
3. Gloria, et divitiae in domo ejus:
et justitia ejus manet in saeculum saeculi.
4. Exortum est in tenebris lumen rectis:
misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat,
disponet sermones suos in iudicio:
6. quia in aeternum non commovebitur.
7. In memoria aeterna erit justus:
ab auditione mala non timebit.
Paratum cor ejus sperare in Domino,
8. confirmatum est cor ejus:
non commovebitur donec despiciat inimicos suos.
9. Dispersit, dedit pauperibus:
justitia ejus manet in saeculum saeculi,
cornu ejus exaltabitur in gloria.
10. Peccator videbit, et irascetur,
dentibus suis fremet et tabescet:
desiderium peccatorum peribit.

-
1. א. Well is the man that feareth Yahwè,
ב. That delighteth exceedingly in his commandments.
 2. ג. His seed shall be mighty on the earth:
ד. The generation of the upright shall be blessed.
 3. ה. Splendour and wealth are in his house,
ו. And his justice abideth for ever.
 4. ז. For the upright there ariseth in darkness a light—
ח. The merciful and compassionate and just [man].
 5. ט. Good is it for the man that is merciful and lendeth;
י. He will manage his affairs with judgement,
 6. יא. For he shall never be moved.
יב. The just man shall be an everlasting memorial,
 7. יג. Evil report he shall not fear.
יד. Prepared in his heart to trust in Yahwè:
 8. טו. Fixed in his heart he is not afraid,
טז. Until he looketh down on his adversaries.
 9. יז. He disperseth lavishly, he giveth to the poor:
יח. His justice abideth for ever;
יט. His horn is exalted in honour.
 10. כ. The wicked seeth it, and is angry;
כא. He gnasheth his teeth, and pineth away:
כב. The desire of the wicked doth perish.

OBSERVATIONS

- v. 1. *Beatus* : See obs. I. I.
- v. 3. *Gloria*, as LXX, reading הוֹר (Agell.) instead of M.T. הוֹן, *wealth* or *substance* (St Jer. *Substantia*). The maqqeph in M.T. is suspicious.
- v. 5. *Jucundus* : Lit. *Bonus*, St Jer.
disponet, as LXX, *arrange, manage* : St Jer. *dispensabit*. The word in M.T. means lit. *sustain* or *support*. The exact significance here depends on the next word :
sermones : The Heb. may mean *words* or *affairs*; the former is supported by Vulg., LXX, St Jer. (*verba*); but prob. Symmachus is right in translating πράγματα.
- v. 7. *sperare*, as LXX, pointing infin. instead of partic. as M.T., St Jer. *confidens*.
- v. 8. *commovebitur* : With LXX (except R), M.T. and St Jer. read *timebit*.

NOTES

3. *his justice*, etc. What is here said of the godly man was said of God himself in cx 3. All goodness is a participation of the divine goodness.
4. The *light* is the exemplary life of the just man.
merciful and compassionate. These terms are applied to Yahwè in cx 4 (cp. xcvi 11; Is. lviii 8, 10).
 The only Person to whom this Ps. can be applied fully is Christ, our Lord, who was the Just One (Acts vii 52), and the Light shining in darkness (Jo. i 5).
5. *He will manage his affairs with judgement*. Cp. what is said of the works of Yahwè in cx 7. Agellius comments: "Eleemosynas nempe et commodata disponet in judicio, cum ratione atque prudentia. . . . Oeconomi ac prudentis familiae dispensatoris munere fungetur, idque cum judicio, ut fieri aequum est: ut non uni omnia tribuat, alteri nihil, sed ad mensuram quantum cuique satis sit. Nam et fidelis servus et prudens a Domino ille dispensator dicitur, qui super familiam a domino constitutus, dat illis in tempore. . . . Ex hoc colligimus opulentos homines divitiarum suarum non dominos esse, sed oeconomos ac dispensatores" (p. 513).
6. Owing to his prudent administration the just man shall never come to ruin—he shall never be moved (cp. xiv 5, liv 23).
an everlasting memorial—like Yahwè by his deeds (cx 4).

8. *Until*. See note on cix 1.

he looketh down. See note on liii 9.

9. The first two lines are applied by St Paul to the abundance of grace lavished on souls by God (2 Cor. ix 9).

horn. See note on xvii 3.

10. Cp. i 6.

PSALM CXII (HEB. 113)

TITLE

“Halelu-yah.”

SUBJECT

A call to praise the name of Yahwè, who rules, high above the heavens, over all peoples. To him none can be likened. Yet he condescends to regard the lowly and the poor, making them equal to princes. He gives joy to the barren wife, making her a mother of children.

The group cxii-cxvii forms the Hallel or Song of Praise. It was embodied in the Jewish liturgy for the great festivals. At the Paschal Supper cxii-cxiii 8 (113-114) were appointed to be sung before the meal, and cxiii 9-cxvii (115-118) at its close. A reference to the latter is probably made in Mtt. xxvi 30; Mk. xiv 26.¹

DATE

The Ps. has affinity to the Canticle of Anna (1 K. ii); consequently the ideas expressed are not necessarily late. The fact that the Jews used the Ps. at the great festivals is in favour of an early date. Their liturgy, like that of the Catholic Church, was venerable.

VULGATE

1. Laudate, pueri, Dominum:

laudate nomen Domini.

2. Sit nomen Domini benedictum,

ex hoc nunc, et usque in saeculum.

¹ The Vulgate “Et hymno dicto” translates an aorist participle meaning: “after they had sung a hymn” or “hymns.” The Pss. are called “hymns” in Ps. lxxi 20 (LXX); 2 Par. vii 6; 2 Mac. i 30. Some think our Lord and the Apostles sang the “Great Hallel,” Ps. cxxxv (?) or cxix-cxxv (?); but Jewish authorities are uncertain as to the meaning of the term; and it is still more questionable whether it was used as part of the Passover liturgy.

3. A solis ortu usque ad occasum,
laudabile nomen Domini.
 4. Excelsus super omnes Gentes Dominus,
et super caelos gloria ejus.
 5. Quis sicut Dominus Deus noster,
qui in altis habitat,
 6. et humilia respicit in caelo et in terra ?
 7. Suscitans a terra inopem,
et de stercore erigens pauperem :
 8. Ut collocet eum cum principibus,
cum principibus populi sui.
 9. Qui habitare facit sterilem in domo,
matrem filiorum laetantem.
-

1. Praise Yahwè, O ye servants,
Praise ye the name of Yahwè.
2. Blessed be the name of Yahwè
From this time forth and for ever.
3. From the rising of the sun unto its going down
Let the name of Yahwè be praised.
4. Exalted is Yahwè above all nations;
Above the heavens is his glory.
5. Who is like unto Yahwè, our God,
Who dwelleth on high,
6. Who condescendeth to look down
On the sky and the earth ?
7. Who raiseth the lowly from the dust,
And lifteth the poor from the dunghill,
8. To make him sit with princes,
With the princes of his people :
9. Who maketh the barren one to dwell in a home,
A glad mother of children.

OBSERVATIONS

- v. 1. *pueri, Dominum* : So LXX, St Jer., Aq., Sym., against M.T.,
Pesh., Targ. *pueri Domini*.
- v. 2. *ex hoc nunc* is a queer construction. Rather St Jer. *a modo*.
occasum : St Jer. with M.T. adds *ejus*.
laudabile : Rather *laudandum est*.
- v. 4. *et* : Not in LXX, St Jer., M.T.

- v. 5. *qui in altis habitat* : Heb. lit. *Who exalts himself to dwell*. Parallel to this is *Who maketh himself low to look*. The great high God condescends to regard his little servants on earth. Vulg., LXX, St Jer. *humilia respicit* lose the precise meaning.
- v. 6. *et* (1): Omit; not in M.T., St Jer.
- v. 7. *terra* : Also St Jer.; but Heb. means *dust*.
et : Also LXX, St Jer.; not M.T.
- v. 8. *Ut collocet eum*, as LXX, Pesh., St Jer. (*ut eum sedere faciat*)—
i.e., לְהוֹשִׁיבוֹ, against M.T. לְהוֹשִׁיבִי
- v. 9. *sterilem in domo*, as LXX, St Jer. = עֲקֵרָה בֵּיתָה instead of
M.T. עֲקֵרָה הַבֵּית (cp. 68. 7).
Omit *Halelu-yah* in M.T. and read at head of next Ps.

NOTES

1. *servants*—*i.e.*, Israelites (cp. xxxiii 23, lxviii 37, cxxxv 22).
4. Yahwè is God of all nations.
5. See obs. above.
7. This verse and the first line of the following verse seem to be taken direct from the Canticle of Anna (1 K. ii 8).
dunghill—extreme degradation. The outcasts and lepers frequented the Mezbele outside the towns. There they found warmth from the smouldering rubbish (cp. Job ii 8).
9. See the Canticle of Anna (1 K. ii 5). Sterility was a great affliction for a Jewess (cp. Gen. xxx 1; 1 K. i 2). The “barren woman” is not Sion as some have thought; the connection between the Ps. and the Canticle excludes this idea.

PSALM CXIII (HEB. 114-115)

TITLE

The Vulgate, following the Septuagint, correctly reads “Alleluia” at the head of this Ps. instead of at the end of the preceding Ps. as in the Massoretic Text.

DIVISION

The Massoretic Text begins a new Ps. after v. 8 of Ps. cxiii (114). The Vulgate, Septuagint, St Jerome’s version, the Syriac, Theodotion, the Arabic, and fifty-two MSS. of de Rossi’s collection of Hebrew texts, do not make this division. Extrinsic evidence, therefore, is in favour of one Ps. The absence of “Alleluia” after v. 8 even in the

Massoretic Text confirms the unity. Internal evidence, however, seems to suggest two independent Pss.; though the opening words of the second *Non nobis, Domine, non nobis* hardly seem to be the beginning of a Ps. Possibly some liturgical reason led to the combination, and at the same time to the loss of the opening verse or verses of the second hymn.

The first part of Ps. cxiii describes the miracles wrought in Nature during the journey from Egypt to Canaan, when God especially chose the nation of Israel to be the seat of true religion and the centre of his rule on earth. The miracles referred to are those in the waters (Red Sea and Jordan) and in the mountains (Sinai). Why did the waters and mountains behave so marvellously? Because of the presence of the God of Jacob! (vv. 1-7). Verse 8 seems like an after-thought: another miracle connected with water was at the striking of the rock.

The second part of Ps. begins with a petition that for his own sake, and not for the mere satisfaction of Israel, God will continue to make his presence felt. By this will idolaters be reduced to silence (vv. 9, 10). A comparison is then drawn between the true God and the worthless idols of the heathens—a comparison that reminds us of the early chapters of the second part of Isaiah (vv. 11-16). While they who trust in idols become like unto them—senseless—the people, priests, and proselytes of Israel, trusting in Yahwè, find him their help and their shield (vv. 17-19). May he bless each of these divisions of Israel, especially by increase of numbers. May he, the Creator of heaven and earth, bless them all, bless them with life; for only the living can praise Yahwè: the dead can no longer praise him (vv. 20-26).

DATE

Probably vv. 1-8 are ancient; but lack of data prevents any determination of time of composition and authorship of the Ps.

VULGATE

1. In exitu Israel de Aegypto,
domus Jacob de populo barbaro:
2. Facta est Judaea sanctificatio ejus,
Israel potestas ejus.

3. Mare vidit, et fugit:
Jordanis conversus est retrorsum.
4. Montes exsultaverunt ut arietes,
et colles sicut agni ovium.
5. Quid est tibi, mare, quod fugisti:
et tu, Jordanis, quia conversus es retrorsum?
6. Montes, exsultastis sicut arietes,
et colles, sicut agni ovium.
7. A facie Domini mota est terra,
a facie Dei Jacob.
8. Qui convertit petram in stagna aquarum,
et rupem in fontes aquarum.
9. Non nobis, Domine, non nobis:
sed nomini tuo da gloriam.
10. Super misericordia tua, et veritate tua:
nequando dicant Gentes: Ubi est Deus eorum?
11. Deus autem noster in caelo:
omnia quaecumque voluit, fecit.
12. Simulacra Gentium argentum, et aurum,
opera manuum hominum.
13. Os habent, et non loquentur:
oculos habent, et non videbunt.
14. Aures habent, et non audient:
nares habent, et non odorabunt.
15. Manus habent, et non palpabunt:
pedes habent, et non ambulabunt:
non clamabunt in gutture suo.
16. Similes illis fiant qui faciunt ea:
et omnes qui confidunt in eis.
17. Domus Israel speravit in Domino:
adjutor eorum et protector eorum est.
18. Domus Aaron speravit in Domino:
adjutor eorum et protector eorum est.
19. Qui timent Dominum, speraverunt in Domino:
adjutor eorum et protector eorum est.
20. Dominus memor fuit nostri:
et benedixit nobis:
Benedixit domui Israel:
benedixit domui Aaron.

21. Benedixit omnibus, qui timent Dominum,
pusillis cum majoribus.
22. Adjiciat Dominus super vos:
super vos, et super filios vestros.
23. Benedicti vos a Domino,
qui fecit caelum, et terram.
24. Caelum caeli Domino:
terram autem dedit filiis hominum.
25. Non mortui laudabunt te, Domine:
neque omnes, qui descendunt in infernum.
26. Sed nos qui vivimus, benedicimus Domino,
ex hoc nunc et usque in saeculum.

-
1. When Israel went forth from Egypt,
The house of Jacob from a people of strange speech,
 2. Juda became his sanctuary,
Israel the realm of his dominion.
 3. The sea saw and fled;
The Jordan turned backwards:
 4. The mountains skipped like rams;
The hills, like lambs of a flock.
 5. What aileth thee, O sea, that thou fleest?
Thou Jordan, that thou turnest backwards?
 6. Ye mountains, that ye skip like rams?
Ye hills, like lambs of a flock?
 7. The earth trembled at the presence of God,
At the presence of the God of Jacob,
 8. Who turned the rock into a pool of water,
The flint-rock into springs of water.
 9. Not unto us, O Yahwè, not unto us,
But unto thy name give glory,
For the sake of thy mercy and truth,
 10. Lest the nations say:
"Where, pray, is their God!"
 11. Yea, our God is in heaven:
He doeth all as he pleaseth.

12. The idols of the nations are but silver and gold,
The work of man's hands.
13. They have a mouth, but they speak not:
They have eyes, but they see not:
14. Ears they have, but they hear not :
A nose they have, but they smell not:
15. They have hands, but they feel not:
They have feet, but they walk not:
They make no sound in their throat.
16. Those that make them become like unto them,
And those also that trust in them.

17. The house of Israel trusteth in Yahwè:
He is their help and their shield.
18. The house of Aaron trusteth in Yahwè:
He is their help and their shield.
19. They that fear Yahwè trust in Yahwè:
He is their help and their shield.

20. Yahwè is mindful of us; he will bless us:
He will bless the house of Israel:
He will bless the house of Aaron:
21. He will bless them that fear Yahwè—
Little ones as well as great.

22. May Yahwè give increase unto you—
Unto you and unto your children.
23. Blessed be ye of Yahwè
The Maker of heaven and earth.

24. The heaven of the heavens is Yahwè's;
But the earth he hath given to the sons of man.
25. The dead do not praise Yah,
Nor any of them that go down to the place of Darkness.
26. But we who live will bless Yahwè
From henceforth and for ever.

OBSERVATIONS

- v. 1. *barbaro* : The Heb. means lit. *of indistinct speech*.
 v. 2. *Judaea* : Rather *Juda* ; St Jer. *Judas*.
sanctificatio : Rather *sanctuarium*.
potestas : Heb. lit. *realm*. Prob. read sing. suffix in M.T.

- v. 4. *et*, as LXX: not in M.T., St Jer. Same obs. vv. 6, 8, 16, 20.
ovium: Rather *gregis*, St Jer.
- v. 5. *et tu*, as LXX: Not in M.T., St Jer.
- v. 7. *mota est*, as LXX: St Jer. *contremescit*. M.T. has *imperat*.
- v. 8. *rupem*: Rather *silicem*, St Jer.
- v. 10. *Super*: Rather *propter*, St Jer.
et: Read with LXX, St Jer. (cp. 138. 2).
nequando: Rather *ne*, St Jer.
- v. 12. *Gentium*, as LXX, St Jer., Pesh.—*i.e.*, עַצְבֵּי הַגּוֹיִם, as in 135. 15 instead of M.T. עַצְבֵּיהֶם.
- opera*: Plur. as LXX. M.T., St Jer. sing. Same obs. 135. 15.
- v. 15. *Manus habent* . . . *pedes habent*. Read לָהֶם with plur. nouns as in previous lines, instead of suffixes in M.T.
- v. 17. *Domus*, as LXX, Pesh. correctly reading בֵּית omitted in M.T., St Jer. (cp. v. 12 and 135. 19).
speravit: Same Heb. vb. as *confidunt*, v. 16; but with LXX, St Jer. point perfect instead of imperative in M.T. (cp. vv. 18, 19). In v. 18 read בָּטַח against M.T. בָּטָחוּ.
- protector*: Heb. *shield* (see obs. 18. 3).
- v. 20. *nobis*, as LXX; not in M.T., St Jer.
- v. 21. *omnibus*: Omit; not in LXX, M.T., St Jer.
- v. 24. *Caelum caeli*, as LXX, Pesh., St Jer. (*Caelum caelorum*), all reading שְׁמַי הַשָּׁמַיִם as in 148. 4; Deut. x 14; 3 K. viii 27, instead of M.T. הַשָּׁמַיִם שְׁמַיִם.
- v. 25. *te*: Not in M.T., St Jer.
infernium: See obs. 94. 17.
- v. 26. *qui vivimus*, as LXX; not in M.T., St Jer.
 Omit *Halelu-yah* at end of M.T. and read instead at the head of the next Ps.

NOTES

1. *strange speech*: lit. indistinct speech. The Egyptian language was unknown to the sons of Jacob (cp. Gen. xlii 23).
2. *Juda* is the land of Juda (see Ex. xv 17; Ps. lxxvii 68, 69).
3. Cp. Ex. xv 8; Jos. iii 13-17. The reason why the sea and the river fled and turned was the presence of the Creator of Nature, who at the same time is the God of Jacob (v. 7).
4. The *mountains* and *hills* both refer to Sinai, which was shaken by earthquake (*skipped*) at the promulgation of the Law (see Ex. xix 16-19; Ju. v. 5; Ps. lxvii 9).
7. The answer is given to the questions in vv. 5, 6.
8. Ex. xvii 6; Nu. xx 8 ff.

- flint-rock*—same word Deut. viii 15.
9. *thy mercy and truth*—the predominant attributes of God (Ex. xxxiv 6).
10. The *nations* are the heathen people (cp. Ex. xxxii 12; Nu. xiv 13; Pss. xli 4, 11, lxxviii 10).
11. The heathens could point to their visible idols. But in answer to their question "Where is your God?" Israel pointed to heaven where is enthroned the omnipotent Yahwè.
12. On the other hand were the contemptible idols of the heathens—statues of silver or gold, Bel, Dagon, the Baals and the rest—gods made in a man's workshop! Cp. Deut. iv 28, and especially the second part of Isaiah (xl 18 ff., xli 29, xlii 17, xlv 9 ff., etc.).
16. The makers and worshippers of these idols become like them inasmuch as not using their senses and intelligence they fail to arrive at a knowledge of the Creator (Wisdom xiii 1-10), but become "vain in their thoughts and foolish" (Rom. i 21, 22). Thus, like the images, they have eyes but see not, ears but hear not," etc. "Similes sunt Veneris, qui Venerem colunt; furentis Martis et Herculis, qui Martem et Herculem venerantur" (Agellius).
17. *house of Israel*—*i.e.*, Israel as a nation.
18. *house of Aaron*—*i.e.*, the Levitical priesthood.
19. *They that fear Yahwè*. This may mean simply religious-minded persons; but St John Chrysostom and many modern commentators refer it here to Gentile proselytes (cp. 3 K. viii 41; Is. lvi 6; Acts x 2, 22, xiii 16, 26, xvi 14).
21. *Little ones as well as great*—*i.e.*, of high or low station in life (cp. Jer. vi 13, xvi 6).
22. Cp. Deut. i 11.
25. See note on vi 6 (cp. also xxix 10, lxxxvii 11).
- place of Darkness*—*i.e.*, Sheol, as in xciii 17.
26. *we who live*. Greek ἡμεῖς οἱ ζῶντες (cp. Is. xxxviii 19), which recalls the famous passage in 1 Thess. iv 16.

PSALMS CXIV-CXV (HEB. 116)

The Hebrew text has only one Ps. (116) for the two Vulgate and Septuagintal Pss. cxiv-cxv. It may be that these are twin Pss., but more probably the Massoretic arrangement is correct.

TITLE

The Vulgate rightly reads "Alleluia" at the head of Ps. cxiv instead of at the end of Ps. cxiii. On the other hand, the "Alleluia" before Ps. cxv was probably inserted by the Septuagint when the one Hebrew Ps. was divided.

SUBJECT

An act of love of God because he has rescued one who was beset by death, sorrow and distress (cxiv). In his humiliation he had put his confidence in God, for he found men to be false and unreliable (cxv 1, 2). In thanksgiving now for God's gracious help he vows a eucharistic sacrifice celebrated before all the people at the Temple in Jerusalem (vv. 3-10).

Originally the Ps. may have been written by some Hebrew who by prayer had recovered from sickness or deadly peril. However, this person is no ordinary Israelite. He is a "servant of Yahwè" and the son of Yahwè's hand-maid: he is also one of God's "saints" whose death is precious in the eyes of Yahwè (cxv 6, 7). Whatever, therefore, may have been the original significance of the hymn, we, as Christians, may well interpret it as describing the sufferings of the Messianic Servant of Yahwè.

APPLICATION

Following the general order of the Vesper Pss. in the present Breviary, these two Pss. are recited on Monday. Ps. cxiv is also chosen to open Vespers at the beautiful Office for the departed souls. Ps. cxv is the fourth Ps. in the priest's Preparation for Mass. Of all the sacred hymns in the Psalter Ps. cxv is especially suitable for recitation before the Holy Sacrifice. For not only is part of this Ps. taken into the liturgy at the Communion of the celebrant, but the whole Ps. is associated in a peculiar manner with the very

institution of the Holy Eucharist. During the paschal supper the Jews recited the Hallel, in the second part of which Ps. cxv found a place. This second part of the Hallel was not said until the fourth cup of the sacred feast had been filled. This cup was known as "the cup of the Hallel." Now it is very probable that it was at this stage of the Supper that our Lord consecrated the chalice. The paschal lamb would already, according to the Jewish ritual, have been eaten: the fourth cup, at the close of the meal, would then be in our Lord's hands "after he had supped"; for it was not until then that he consecrated the wine as we are told by St Luke (xxii 20) and St Paul (1 Cor. xi 25). It is true that there was sometimes a fifth cup, but it was not strictly prescribed, and seems often to have been omitted. We prefer to think that it was the fourth cup, the cup of the Hallel, the cup of thanksgiving or eucharist that our Lord consecrated.¹

We can imagine the scene in the Supper room. The words of the Hallel ascend to the Father: "Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam. . . ." Our Lord, his hand on the chalice, hears the words echoed by countless priests, the world over, offering the Mass that he is now instituting.

¹ Some commentators are of opinion that there was no interval, at the Last Supper, between the two acts of consecration; but it is difficult to reconcile this with the text of Scripture, which seems to say clearly that the consecration of the bread took place during the supper, and that of the wine when the supper was eaten. St Thomas Aquinas held this second interpretation. He says: "Christus corpus suum tradidit inter coenam. . . . Sed sanguinem dedit expresse post coenam." See *Com. ad 1 Cor. xi 25*, where the Angelic Doctor gives a fine exposition of the truth:

Caro cibus, sanguis potus:
Manet tamen Christus totus
Sub utraque specie.

Incidentally, it may be remarked that the idea of an interval between the consecration of the bread and that of the wine has been found useful in convincing non-Catholics that "Christ is received whole and entire under either kind alone." When the Apostles ate the consecrated Bread, they had already received "My Body"—*i.e.*, Christ whole and entire, some time before the wine was consecrated. For Holy Communion, then, one kind is sufficient: but for the *Sacrifice* of the Mass both bread and wine are required.

VULGATE

1. Dilexi, quoniam exaudiet Dominus
vocem orationis meae.
 2. Quia inclinavit aurem suam mihi:
et in diebus meis invocabo.
 3. Circumdederunt me dolores mortis:
et pericula inferni invenerunt me.
Tribulationem et dolorem inveni:
 4. et nomen Domini invocavi.
O Domine, libera animam meam:
 5. misericors Dominus, et justus, et Deus noster miseretur.
 6. Custodiens parvulos Dominus:
humiliatus sum, et liberavit me.
 7. Convertere, anima mea, in requiem tuam:
quia Dominus benefecit tibi.
 8. Quia eripuit animam meam de morte:
oculos meos a lacrimis,
pedes meos a lapsu.
 9. Placebo Domino
in regione vivorum.
-
1. Credidi, propter quod locutus sum:
Ego autem humiliatus sum nimis.
 2. Ego dixi in excessu meo:
Omnis homo mendax.
 3. Quid retribuam Domino,
pro omnibus, quae retribuit mihi ?
 4. Calicem salutaris accipiam:
et nomen Domini invocabo.
 5. Vota mea Domino reddam coram omni populo ejus:
 6. pretiosa in conspectu Domini mors sanctorum ejus:
 7. O Domine, quia ego servus tuus:
ego servus tuus, et filius ancillae tuae.
Dirupisti vincula mea:
 8. tibi sacrificabo hostiam laudis,
et nomen Domini invocabo.
 9. Vota mea Domino reddam in conspectu omnis populi
ejus:
 10. in atriis domus Domini,
in medio tui, Jerusalem.
-

1. I love,—for Yahwè hath heard the voice of my supplication;
 2. For he hath inclined his ear unto me—
And I will cry out in my days.
 3. Cords of death compassed me,
And the straits of Sheol found me;
Distress and sorrow did I find;
 4. But I called on the name of Yahwè:
“ O Yahwè, set free my soul.”
 5. Merciful and just is Yahwè,
And compassionate is our God.
 6. Yahwè is the guardian of little ones:
I was brought low, and he succoured me.
 7. Return, O my soul, unto thy rest,
For Yahwè hath dealt bountifully with thee.
 8. For he hath rescued my soul from death,
Mine eyes from tears, my feet from stumbling.
 9. I walk before Yahwè in the land of the living.
-

1. I was confident, even when I said:
“ I am exceedingly afflicted.”
2. I said with emotion:
“ Every man is a liar.”
3. How shall I make return unto Yahwè
For all his benefits unto me ?
4. I will take up the cup of salvation,
And will call upon the name of Yahwè.
5. My vows to Yahwè I will pay
In the presence of all his people.
6. Precious in the sight of Yahwè
Is the death of his saints.
7. O Yahwè, I am indeed thy servant,
Thy servant and the son of thy handmaid.
Thou hast loosed my bonds:
8. To thee I offer a sacrifice of praise
And call upon the name of Yahwè.

9. My vows to Yahwè I will pay
In the presence of all his people,
10. In the courts of the House of Yahwè,
In thy midst, O Jerusalem.

OBSERVATIONS

- v. 1. *Dilexi* : The object is *Dominum* understood.
exaudiet : St Jer. alone has *audies* (al. *exaudies* ; but H *exaudivit*).
In M.T. read perf. ; initial yodh due to dittog.
vocem : Omit suffix in M.T. ; not in LXX, Vulg., Pesh., St Jer.
orationis : Rather *deprecationis*, St Jer.
- v. 3. *dolores* : See obs. 18. 5.
pericula : So M.T. מִצָּרִי, *straits, distress* ; but St Jer. מִצָּרֵי, *munitiones*.
- v. 5. *miseretur* : Rather *clemens*.
- v. 6. *Custodiens* : Partic. also M.T., LXX ; St Jer. perf. *Custodit*.
humiliatus sum : Rather *attenuatus sum*, St Jer.
liberavit me, as LXX, St Jer. (*salvavit me*) reading perf. instead of M.T. imperf., where initial yodh again due to dittog.
- v. 8. *eripuit*, as LXX, St Jer. (*eruet*) = הִלֵּץ. M.T. הִלֵּצַת is error, due prob. to 56. 14.
oculos : Plur. also LXX, St Jer. M.T. sing. Also for *pedes*.
- v. 9. *Placebo* : See obs. 56. 13.
regione : Sing. also LXX as in 27. 13, 52. 7. M.T., St Jer. plur.

- v. 1. The best translation of this difficult verse is prob. that given by D'Eyragues :

“ J'avais confiance, lorsque je disais :
' Mon affliction est extrême ' ! ”

autem : Omit with St Jer. ; not required by Hebrew.

humiliatus sum is not same Heb. vb. as v. 6 above. Here read with St Jer. *ego afflictus sum*.

- v. 2. *in excessu meo* : See obs. 31. 23.
- v. 3. *retribuam, retribuit* : Different Heb. words. Translate latter *his benefits* (cp. *benefecit*, v. 7 above).
- v. 5. Omit ~~et~~ here and v. 9 (18) : not in LXX, St Jer.
- v. 6. *pretiosa* : St Jer. *Gloriosa*.
- v. 7. *et*, as LXX : not in M.T., St Jer.
- v. 10. Omit *Halelu-yah* in M.T. and read with LXX, Vulg., St Jer. at the head of next Ps.

NOTES

- i. *I love*. The object to be understood is probably “ Yahwè ” (cp. xvii 2). The words *for Yahwè* down to *unto me* are a parenthesis.

2. *in my days*—*i.e.*, all my life (cp. Is. xxxix 8; also Ps. lxii 5).
3. Cp. xvii 5-7.
6. *little ones*—who looked for protection from Yahwè their Father (cp. xviii 8, and our Lord's words in Mtt. xi 25).
8. Perhaps a quotation from lv 13.
9. *in the land of the living*—*i.e.*, on earth.

-
1. *I was confident*—*i.e.*, that God would rescue me from my straits.

even when. St Paul in 2 Cor. iv 13 adopting the Greek Version gives "I believe; therefore I speak," as in the Vulgate and St Jerome's Hebrew version of this Ps. But the meaning of the Massoretic Text is "even when I said." What he said is given in the next line.

exceedingly afflicted. We can apply this to our Lord's grief at the Last Supper, when, "troubled in spirit" (Jo. xiii 21), he announced that the traitor Judas was to betray him; Peter was to deny him; all the Apostles were to take to flight; Christians, beyond number, were, by sin, to be false in their friendship with him; he could indeed say: "Every man is a liar."

In comparison with God—the unchangeable Truth (Rom. iii 4), who alone can give effectual aid (cvii 13)—every man is unreliable (cp. lxi 10).

4. *the cup of salvation.* It is from the Hebrew root meaning *save* (hence saviour, salvation) that we get the name *Jesus*. Hence the *Breviarium in Psalmos* beautifully suggests as a translation here: "I will take the chalice of Jesus" (P.L., 26, 1253).

"This beautiful metaphor of the cup is borrowed from the rite of the peace-offering sacrifice. A part of the flesh of the victim was given back to the offerer, who ate it with his family, his friends and the poor. Naturally, in this pious feast the cup of thanksgiving did not fail to circulate" (Fillion). When the Jews recited this Ps. at the Paschal Supper, they applied the words of this verse to the special "cup of blessing" that was passed round. It was this cup that Christ "took" when,

"giving thanks," he instituted the Holy Eucharist (Mtt. xxvi 27).

5. This verse is not found in the best Septuagintal texts. It recurs in v. 9, and so may be out of place here. On the other hand, it may serve as a refrain. Applying the verse to Christ, we may call to mind the words of the Messiah in Ps. xxxix, "Then I said: Behold, I come. In the head of the book it is written of me that I should do thy will." And the price paid to the Father for us was the precious Blood, shed "in the presence of all his people" (the Jews) on Calvary, and "of all his people" (the Church) at holy Mass. So in the next verse there is reference to the death of God's saints—and especially to that of the Saint of Saints (Dan. ix 24).
6. This verse is recited at Prime after the reading (in choir) of the martyrology. Some writers have, indeed, applied the whole of this Ps. to the sufferings of the martyrs, Thus Venerable Bede: "Per totum Psalmum invictorum martyrum verba referuntur" (P.L., 93, 1046).

In the original Ps. the reference is probably to the preservation of the Psalmist's life by divine intervention.

7. *Thy servant and the son of thy handmaid.* In the Messianic sense this may be applied to Christ the Servant of Yahwè (Is. liii) and the Son of Mary, the handmaid of Yahwè (Lk. i 38). The same expression occurs in lxxxv 16 (see note) and in the Prayer of Solomon in Wisdom ix 5. Originally the expression may have been applied to a slave who, as the son of his master's handmaid, had claim to the special and paternal protection of his lord.

loosed my bonds—i.e., the bonds of death. St Peter seems to have this line in mind when speaking of the Resurrection (Acts ii 24).

8. *sacrifice of praise* is parallel to *cup of salvation* (v. 4).
10. The Messianic "house of God," the new "Jerusalem," is the Church. There, in the presence of all Christians, Christ daily offers the sacrifice for our redemption.

PSALM CXVI (HEB. 117)

TITLE

Read " Alleluia " with Vulgate at head of this Ps.

SUBJECT

An invitation to all the Gentiles to praise Yahwè, for his kindness has prevailed and his eternal truth is proven. There is not reason why *super nos* (v. 2) should be referred exclusively to Israel. The Psalmist as a prophet foresees the Messianic conversion of the Gentiles: the merciful kindness of Yahwè has overcome their obstinacy, and the truth of his promises of their conversion is vindicated. Verse 2 gives, therefore, rather the words of the converted Gentiles; though, as one family, Jews and Gentiles in Messianic days will praise Yahwè because of his mercy and truth (see Rom. xv 9, 11).

APPLICATION

We are of those Gentiles whose conversion is foretold by the Psalmist. Let us praise God for his kindness and truth which we know so well.

VULGATE

1. Laudate Dominum omnes Gentes:
laudate eum omnes populi.
2. Quoniam confirmata est super nos misericordia ejus:
et veritas Domini manet in aeternum.

-
1. Praise Yahwè, all ye nations:
Laud him, all ye peoples.
 2. For his mercy hath prevailed over us,
And the truth of Yahwè [abideth] for ever.

OBSERVATIONS

- v. 1. *Laudate* (bis): Two different Heb. vbs.; hence St Jer. *Laudate* and *collaudate*.
v. 2. *confirmata est*—i.e., *prevail*, as in 103. 11.

PSALM CXVII (HEB. 118)

TITLE

The Vulgate, following the Septuagint, rightly reads "Alleluia" at the head of this Ps. instead of at the close of the preceding Ps.—where it is placed in the Massoretic Text.

ARRANGEMENT

This Ps., like the processional hymn Ps. xxiii, was meant (though perhaps not originally) to be sung antiphonally, by a procession approaching the Temple and by priests responding from within. Probably the first eighteen verses were sung by different choirs until the Temple was reached; but attempts to divide these verses among different singers must, of course, be conjectural. Verse 19, however, was evidently sung when the Temple gate was reached (cp. xxiii 7). Verse 20, like xxiii 8, was the response from those within the gate. The antiphonal singing was probably continued till the end of the Ps.; but again it is not easy to assign the verses to the respective choirs or individuals.

SUBJECT

In the introduction (vv. 1-4) the whole of Israel—people, priests, and proselytes—are called upon to thank Yahwè. Then one singer (the composer of Ps. cxv?), or Israel as an individual, declares how God has been his Helper justifying the confidence placed in him rather than in human aid (vv. 5-9). The foes of the singer were Gentiles; but in the name of Yahwè their designs were frustrated by the Psalmist (vv. 10-12). So he breaks into joyous song, for in spite of the distress through which he has passed, God has spared his life (vv. 13-18). The Temple gate is reached and permission to enter is demanded (v. 19). The reply comes that only the just can enter therein (v. 20). Inside the Temple the prayer of thanksgiving is continued, and a day of rejoicing is proclaimed (vv. 21-24). A short prayer for the continuance of divine help (v. 25) is followed by a blessing from the priests in the Temple (vv. 26-27a). There follows the procession to the altar (27b), and again a prayer of thanks-

giving (v. 28). Finally, the Ps. closes with a repetition of its opening words (v. 29).

We said above that although the Ps. was sung antiphonally in a procession, yet, originally, it may not have been composed for this purpose. In Pss. cxiv-cxv we saw an individual who in his distress had put his confidence in God and regarded human aid as unreliable. He was rescued by God from his troubles, and in return promised to make a pilgrimage to Jerusalem, there, in the courts of the Temple, to offer thanksgiving in the sight of all the people. Now the present Ps., for the most part, aptly describes how an individual, who had been rescued from dire straits by trusting in Yahwè rather than in men, comes as a pilgrim before the Temple gates, asks and obtains permission to enter, and in the presence of priests and people offers joyous thanks to his Deliverer. So that originally this Ps. may have had nothing to do with Israel *as a nation*, but was simply the sequel to the promise made by the singer of Pss. cxiv-cxv. Nevertheless we know that at an early period the Ps. held a special place at the Feast of *Sukkoth* or Tabernacles (see Thackeray, *The Septuagint and Jewish Worship*, pp. 74-76).

For us Christians, however, the Messianic interpretation of the Ps., accepted even by some of the Rabbis, is the most suitable. "Totus Psalmus vitae, morti, resurrectioni Jesu Christi, ac vocationi gentium optime congruit. Ita Patres et interpretum plures explicant. Ipsimet Judaei minime inficiantur plura hic esse quae Messiae adventum a Deo postularent. Hinc contingit ut Hebraeorum pueri per solemnem Christi triumphum haec illi verba dicerent versuum 25 et 26. Olim ad Messiam relatum fuisse Psalmum cognoscitur ex Mtt. xxi 24; Marc. xii 10; Lu. xx 17; Act. iv 11. Rabbini veteres et recentiorum non pauci de Messia hoc carmen accipiunt; testaturque Hieronymus illud apud veteres Judaeos de Messia fuisse explicatum, atque inter eas preces quibus adventum ejus petebatur relatum; id quod confirmatur laetis illis populi acclamationibus, ex hoc psalmo desumptis, quibus Christus ultimo in urbem Hierosolymitanam ingressu exceptus est, Mtt. xxi 9" (Schilling, *Vaticinia Messiana*, ii, pp. 125, 126).

Certainly, when our Lord quotes v. 22 he seems to take

the Messianic interpretation for granted: "Have ye never read in the Scriptures?" (Mtt. xxi 42). St Peter, likewise, quite clearly interprets the "stone" (v. 22) as referring to Christ (Acts iv 11). As this Messianic "stone" is spoken of by Isaiah (xxviii 16), St Peter, in another place, combines the words of the Psalmist and of the Prophet (1 Pet. ii 4-8). Both St Peter (*ibid.*) and St Paul (Ephes. ii 20) describe our Lord as the chief corner-stone of the "spiritual house" composed of "living stones" all fitted together into one edifice—the Church.

Ps. cxvii is the last Ps. of the Hallel. Our Lord recited it after the Supper just as he was about to be rejected by the Jews. But he was then to become the corner-stone of the Catholic Church (Ephes. ii 22).

In the Divine Office, the Ps. retains its traditional place at Prime on Sunday.

DATE AND AUTHORSHIP

Some commentators assign the Ps. to David, and suppose that it was composed for the occasion when the Ark was brought to Sion (cp. vv. 19, 20 with Ps. xxiii). On the other hand, many writers are convinced that the composition is post-exilic. Bâthgen thinks he knows the exact date: "Ps. 118 wurde zum ersten Mal bei der Feier des Laubhüttenfestes in Jahre 444 a. Chr. gesungen." Others are equally confident that the date is Maccabean. As a matter of fact the data is insufficient for any definite conclusion. A Davidic date is as probable as any other.

VULGATE

1. Confitemini Domino quoniam bonus:
quoniam in saeculum misericordia ejus.
2. Dicat nunc Israel quoniam bonus:
quoniam in saeculum misericordia ejus.
3. Dicat nunc domus Aaron:
quoniam in saeculum misericordia ejus.
4. Dicant nunc qui timent Dominum:
quoniam in saeculum misericordia ejus.
5. De tribulatione invocavi Dominum:
et exaudivit me in latitudine Dominus.

6. Dominus mihi adjutor:
non timebo quid faciat mihi homo.
7. Dominus mihi adjutor:
et ego despiciam inimicos meos.
8. Bonum est confidere in Domino,
quam confidere in homine:
9. Bonum est sperare in Domino,
quam sperare in principibus.
10. Omnes gentes circuierunt me:
et in nomine Domini quia ultus sum in eos.
11. Circumdantes circumdederunt me:
et in nomine Domini quia ultus sum in eos.
12. Circumdederunt me sicut apes,
et exarserunt sicut ignis in spinis:
et in nomine Domini quia ultus sum in eos.
13. Impulsus eversus sum ut caderem:
et Dominus suscepit me.
14. Fortitudo mea, et laus mea Dominus:
et factus est mihi in salutem.
15. Vox exultationis, et salutis
in tabernaculis justorum.
16. Dexterâ Domini fecit virtutem:
dexterâ Domini exaltavit me,
dexterâ Domini fecit virtutem.
17. Non moriar, sed vivam:
et narrabo opera Domini.
18. Castigans castigavit me Dominus:
et morti non tradidit me.
19. Aperite mihi portas justitiæ,
ingressus in eas confitebor Domino:
20. hæc porta Domini, justi intrabunt in eam.
21. Confitebor tibi quoniam exaudisti me:
et factus es mihi in salutem.
22. Lapidem, quem reprobaverunt aedificantes:
hic factus est in caput anguli.
23. A Domino factum est istud:
et est mirabile in oculis nostris.
24. Hæc est dies, quam fecit Dominus:
exsulemus, et lætemur in ea.

25. O Domine, salvum me fac,
o Domine, bene prosperare:
26. benedictus qui venit in nomine Domini.
Benediximus vobis de domo Domini:
27. Deus Dominus, et illuxit nobis.
Constituite diem solemnem in condensis,
usque ad cornu altaris.
28. Deus meus es tu, et confitebor tibi:
Deus meus es tu, et exaltabo te.
Confitebor tibi quoniam exaudisti me:
et factus es mihi in salutem.
29. Confitemini Domino quoniam bonus:
quoniam in saeculum misericordia ejus.

-
1. Give thanks unto Yahwè, for he is good:
His mercy [abideth] for ever.
 2. Let Israel now say:
His mercy [abideth] for ever.
 3. Let the house of Aaron now say:
His mercy [abideth] for ever.
 4. Let them that fear Yahwè now say:
His mercy [abideth] for ever.
 5. Out of straits I called upon Yah:
Yah answered me with relief.
 6. Yahwè is my Helper—I fear not:
What can man do to me?
 7. Yahwè is my Helper:
And I shall look upon them that hate me.
 8. It is better to seek refuge in Yahwè
Than to trust in man.
 9. It is better to seek refuge in Yahwè
Than to trust in princes.
 10. All nations encompassed me:
In the name of Yahwè I avenged myself upon them.
 11. They encompassed me, yea they encompassed me:
In the name of Yahwè I avenged myself upon them.
 12. They encompassed me like bees,
And blazed up like fire among thorns:
In the name of Yahwè I avenged myself upon them.

13. Sorely was I pushed that I might fall;
But Yahwè helped me.
14. My strength and my song was Yah,
And he became my salvation.
15. A sound of rejoicing and victory
Is in the tents of the just.
The right hand of Yahwè did mightily;
16. The right hand of Yahwè exalted me;
The right hand of Yahwè did mightily.
17. I am not dead: yea, I live !
And I recount the works of Yah.
18. Yah hath indeed chastised me;
But to death he hath not delivered me.
19. Open to me the gates of justice:
I will enter by them and give thanks to Yah.
20. This is the gate of Yahwè:
The just enter thereat.
21. I give thee thanks because thou hast answered me,
And art become my salvation.
22. The stone which the builders rejected,
Is become the corner-stone.
23. By Yahwè hath this been done:
It is wonderful in our eyes.
24. This is the day which Yahwè hath made:
Let us rejoice, and be glad therein.
25. Save, O Yahwè, we beseech thee !
O Yahwè, grant prosperity, we beseech thee !
26. Blessed is he that cometh in the name of Yahwè.
We bless you from the house of Yahwè.
27. Yahwè is God and he hath enlightened us.
Begin the feast with leafy branches—
Even to the horns of the altar.
28. My God art thou, and I give thee thanks :
My God art thou, and I extol thee.
(I give thee thanks because thou hast answered me,
And art become my salvation).
29. Give thanks unto Yahwè, for he is good:
His mercy [abideth] for ever.

OBSERVATIONS

- v. 1. *quoniam* (2): Heb. **כִּי** prob. introduces the response in the litany and need not be translated. Also v. 29.
- v. 2. *quoniam bonus*, as LXX: not in M.T., St Jer.
- v. 5. *et*, as LXX, St Jer.: not M.T. Also vv. 10, 11, 12 (2), 23.
in latitudine: See iv 2 (with note), xvii 20, xxx 9, cxviii 45.
- v. 6. *adjutor*, as LXX, Pesh. Not in M.T., St Jer. Insert **עֲזָר**.
non timebo belongs to previous line, as in M.T., St Jer.
quid is interrogative, as in LXX.
- v. 8. *Bonum*: Rather *Melius*, St Jer.
confidere (bis): Different vbs. in M.T., and same as *sperare* (bis wrongly) in v. 9.
- v. 10. *quia ultus sum in eos*: The LXX has nothing to correspond to *quia*, but reads **ἡμῶν αὐτοῦς**, with which agrees Aquila. St Jer., omitting *in* and reading *eas* instead of *eos*, agrees with Vulg. M.T. has **כִּי אֶמְלִים**, which B.D.B. renders: "Yea, I will make them to be circumcised." This is highly improbable. The Targ. derives from **מָלַל** in the sense of *cut off*; so De Muis *excidi eos*, and Schilling *quod excinderem eos*, also probably Symmachus **διέθρυψα**. The meaning of the vb. remains uncertain, but the rendering of LXX, Vulg., St Jer., Aq. seems the best. Same obs. vv. 11, 12.
- v. 12. *exarserunt*, from LXX correctly reading **כָּעְרוּ** instead of M.T. **דָּעְכוּ** = St Jer. *extinctae sunt*. Also read *et* (1) with LXX against M.T., St Jer.
in (1), as LXX reading prep. **ב** against M.T. = St Jer. *ignis spinarum*.
- v. 13. *Impulsus eversus sum*, as LXX and St Jer. (*Impulsus pellebar*)
דָּחַח דְּחִיתִי, which is preferable to M.T. **נִדְּחָה נִדְּחָתִי**.
suscepit: Rather *sustentavit*, St Jer. Heb. lit. *helped*.
- v. 14. *laus mea*, as St Jer. (al. *laudatio mea*) and LXX. The meaning is praise in song. Correct M.T. here (and Ex. xv 2) to **וּמִרְתִּי**: the yodh has been elided into the following word.
- v. 15. *salutis*: Here in sense of *victory*.
- v. 16. *fecit*, (1) as LXX, St Jer. Change M.T. to **עָשָׂה**. Also (2).
exaltavit me, as LXX = **הָרִימָתִי** instead of M.T. **רוּמְמָה**: St. Jer. *excelsa*.
- v. 17. *sed*: Heb. **כִּי**; translate *yea*.
- v. 22. *hic*: Omit; not in M.T., St Jer.
- v. 23. *mirabile*, as St Jer., LXX, reading **נִפְלֵאת** instead of M.T. **נִפְלֵאָה**.
- v. 25. *me*: Omit; not in LXX, St Jer., M.T. Add *obsecro* with St Jer. = M.T. **נָא**; also next line.
bene: Omit; not in LXX, St Jer., M.T.

- v. 27. *Constituite* : LXX συνήσαοθε. The Heb. vb. may mean *bind* (as Sym. and Targ. here) or *begin* (cp. 3 K. xx 14; 2 Par. xiii 3). The latter is more suitable in the context. St Jer. has *frequentate*.
diem solemnem : Rather *solemnitatem*, St Jer., as LXX, M.T.
condensis : Rather *frondosis*, St Jer.
cornu : M.T., LXX plur.
- v. 28. *et* (2), as St Jer., LXX; M.T. omits.
Confitebor . . . salutem : This passage is not in M.T., St Jer.

NOTES

1. Cp. Pss. cv 1, cvi 1, cxxxv 1.
2. See notes on cxiii 17-19.
6. Quoted in Heb. xiii 6 to inspire courage and confidence. This verse was the prayer of the woman accused of adultery, whose tortures were witnessed by St Jerome (Ep. i, P.L., t. 22, col. 330).
7. *look upon* (cp. liii 9, cxi 8).
10. Applying this to the Passion of Christ we may remember that he bore the sins of all the world.
12. Cp. Deut. i 44.
13. A figure taken from stumbling in battle, which meant certain death.
14. Based on Ex. xv 2. See also Is. xii 2.
15. The *tents* may be suggested by the Exodus. After the defeat of Pharaoh a similar cry of jubilation was raised (Ex. xv 6).
17. Apply this to the Resurrection of Christ.
19. The *gates* are probably those of the Temple: but the expression originally may have been simply figurative as in Is. xxvi 2.
20. Applying this to Christ, we may recall Jo. x 9: "I am the door. By me, if any man enter in, he shall be saved."
21. This recalls Moses' prayer after the defeat of Pharaoh (Ex. xv 2).
22. Our Lord is the corner-stone, and those that rejected him are those who desired to build a material and temporal Messianic kingdom (see above, under Subject).
24. This verse is aptly applied by the Church to the great Feast of the Resurrection.

25. This cry "Hosanna" (Hoshi'a na) was associated with the Feast of Tabernacles. From the Mishna we learn that on each day of the feast a procession was made round the altar and repeated seven times on the last day, while the words of this verse were sung. During the procession palm-branches were carried (v. 27), and at the "Hosannas" they were waved (see Thackeray, *The Septuagint and Jewish Worship*, pp. 75, 76). We see, therefore, the connection between the cries of "Hosanna" and the carrying of branches on the first Palm Sunday (Mtt. xxi 8, 9).
26. *he that cometh* became a Messianic title (cp. Mtt. xi 3; Jo. iv 25).
27. On the *horns of the altar* the blood of the victim was sprinkled (Lev. iv 7; Ex. xxvii 2).

PSALM CXVIII (HEB. 119)

TITLE

The "Alleluia" at the head of the Ps. in the Vulgate and Septuagint should probably be omitted. It is not found in the Massoretic Text either here or at the close of the preceding Ps.

SUBJECT

The observance of the Mosaic Law. There are twenty-two stanzas, each corresponding to a letter of the Hebrew alphabet, and each consisting of eight lines. Each line of a stanza begins with the same letter of the alphabet. Further, there are eight terms used to designate the Law (see scheme in *Biblica*, December, 1923, p. 375), and, possibly, in the original text of the Ps. each of these eight terms found a place in each stanza. These eight legal terms and their present occurrence are given below.

This artificial setting of the Ps. (perhaps intended to facilitate recitation by rote) interferes with development of ideas and progressive thought through the Ps. Nearly every verse is complete in itself without connection with what immediately precedes or follows. This should be borne in mind when we recite the Ps. at Divine Office. The main reason why some priests find the Ps. tedious is that they expect consecutive thought, and, instead, find their

minds jolted from statement to statement in a manner that is confusing and may be annoying. But when it is remembered that, owing to the setting of the Ps. in the original, each sentence is independent and should be enunciated as a maxim complete in itself, and, further, should be pondered over separately, the idea of the Ps., the depth of its import, and the facility with which it can be recited, at once become apparent. Far from finding it a wearisome Ps. the Fathers and Saints have deemed it especially attractive and awe-inspiring. St Hilary speaks of it as “*consummatio igitur nunc doctrinae et eruditionis nostrae*” (P.L., t. 9, col. 503); St Ambrose’s comment is: “*centesimum vero et octavum decimum psalmum velut pleni luminis solem meridiana ferventem calore*” (P.L., t. 15, col. 1261). St Augustine approached it with reverence and hesitation. He tells us that at first he omitted it from his commentary: “*non tam propter ejus notissimum longitudinem quam propter ejus profunditatem paucis cognoscibilem differebam*”; but was at last induced by his brethren to write on it. And he adds: “*Quanto enim videtur apertior, tanto mihi profundior videri solet*” (P.L., t. 37, col. 1501). Cassiodorus compares it to a majestic river moving slowly because of the depths of its waters: “*Qui more nobilium fluviorum lenis ire conspicitur, cum nimis profundus esse noscatur.*” Pascal found in it so many sublime truths that it was a delight for him to recite it: the Little Hours had a special attraction for him because this Ps. formed the chief part of them (see Fillion, *La Sainte Bible*, iv, p. 351). By the revision of the Breviary Psalter, however, Ps. cxviii is said at Little Hours on Sundays and when the Office is Proper.

The eight legal terms, referred to above, are as follows:

1. *Tora=lex*: verses 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174. The term indicates the teaching or instruction of the Mosaic Code.
2. *Eduth=testimonium*: verses 2, 14, 22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 125, 129, 138, 144, 146 (Vulg. *mandata*), 152, 157, 167, 168. The word, strictly, expresses the declarations of the divine will, to which man must conform.

3. *Piqqudim*=*mandata*: verses 4, 15, 27 (Vulg. *justificationes*), 40, 45, 56 (Vulg. *justificationes*), 63, 69, 78, 87, 93 (Vulg. *justificationes*), 94 (Vulg. *justificationes*), 100, 104, 110, 128, 134, 141 (Vulg. *justificationes*), 159, 168, 173. This is a poetical term denoting a precept or ordinance. It is found only in the Psalter, and, outside this Ps., only three times—viz., xviii 9, cii 18, cx 7.
4. *Huqqim*=*justificationes* (St Jer. *praecepta*): verses 5, 8, 12, 16, 23, 24 (LXX, Vulg.), 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118 (Vulg. *judiciis*), 124, 135, 145, 155, 171. The word means literally something engraved or cut in (stone or a tablet): hence an inscription.
5. *Miswoth*=*mandata*: verses 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, 98, 115, 127, 131, 143, 151 (Vulg. *viae*), 166, 172, 176. The term signifies a definite injunction from authority.
6. *Mishpatim*=*judicia*: verses 7, 13, 20 (Vulg. *justificationes*), 30, 39, 43, 52, 62, 75, 84, 91 (Vulg. *ordinatione*), 102, 106, 108, 120, 121, 132, 137, 149, 156, 160, 164, 175. This indicates a decision made by God on some important matter. It may have been already pronounced, and so is binding as a law, or it may be reserved for a judicial act.
7. *Davar*=*sermo et verbum*: verses, 9, 17, 25, 28, 42, 49, 57 (but Vulg. *legem*), 65, 74, 81, 89, 101, 105, 107, 114, 130, 139, 147, 160, 161, 169 (Vulg. *eloquium*). The Ten Commandments were known as the ten "words" (Deut. iv 13). Reference may be made to this sense of the term in vv. 9, 17, 57, 101, 105, 139, 160, 161, 169. Another meaning, however, is *promise*, and this is probably the significance of the word in the other verses.
8. *'Imra*=*eloquium*: verses 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. The term has special reference in this Ps. to divine revelation.

Notice that the Vulgate, following the Septuagint, translates 3 and 5 equally by *mandata*; and that St Jerome employs *praecepta* for both 3 and 4.

Some further characteristic terms may be noticed: God's moral order is his "way" (vv. 3, 33, 37, etc.), and man's moral conduct is his "way" (vv. 1, 26, 59, etc.) in which he

walks (vv. 1, 3, 45, etc.). Man must "keep" or "observe" the Law (*saepe*), thereby "seeking after" God (vv. 2, 45, 155). This must be done with the "whole heart" (vv. 2, 10, 34, 58, 69). One must be "taught" or "learn" the Law (vv. 7, 26, 64, 66, 68, 71, 108, 135, 171), must "look into it" (vv. 6, 15, 18) and "meditate" upon it (vv. 15, 23, 27, 48, 78, 97, 99, 148). He must not "forget" it (vv. 16, 30, 61, 83, 93, 109, 141, 153, 176), and should "rejoice" and "delight" in it (vv. 14, 24, 35, 47, 70, 92, 111, 143). The person who follows the Law gains spiritual "life" (vv. 17, 25, 37, 50, 88, 107, 149, 154, 156, 159, 175), "understanding" (vv. 27, 33, 34, 73, 144, 169), and "favour" or "mercy" (vv. 29, 41, 58, 76, 88, 124, 132). Such a one "trusts in" the promises of the Law and "hopes" for them (vv. 42, 43, 49, 74, 81, etc.), "loving" the Law (vv. 47, 48, 97, 113, 119, etc.). Law-breakers are the "proud" or "arrogant" (vv. 21, 51, 78, etc.); and sin is "falsehood" or "vanity" (vv. 37, 104, 163). Notice, finally, that to the Law are given attributes that belong to God himself—*e.g.*, justice, truth, eternity.

DATE AND AUTHORSHIP

Various dates have been assigned to this Ps.—from the time of David to that of the Maccabees. Modern opinion generally favours an exilic or post-exilic date.

APPLICATION

We may recite the Ps. as a hymn on the spiritual life of a follower of Christ and his Law. An excellent exposition is given in Petit's *Templum Spirituale*, t. 1, p. 70 ff.

VULGATE

1. Beati immaculati in via:
qui ambulant in lege Domini.
2. Beati, qui scrutantur testimonia ejus:
in toto corde exquirunt eum.
3. Non enim qui operantur iniquitatem,
in viis ejus ambulaverunt.
4. Tu mandasti
mandata tua custodiri nimis.

5. Utinam dirigantur viae meae,
ad custodiendas justificationes tuas !
6. Tunc non confundar,
cum perspexero in omnibus mandatis tuis.
7. Confitebor tibi in directione cordis:
in eo quod didici judicia justitiae tuae.
8. Justificationes tuas custodiam:
non me derelinquas usquequaque.
9. In quo corrigit adolescentior viam suam ?
in custodiendo sermones tuos.
10. In toto corde meo exquisivi te:
ne repellas me a mandatis tuis.
11. In corde meo abscondi eloquia tua:
ut non peccem tibi.
12. Benedictus es, Domine:
doce me justificationes tuas.
13. In labiis meis,
pronuntiavi omnia judicia oris tui.
14. In via testimoniorum tuorum delectatus sum,
sicut in omnibus divitiis.
15. In mandatis tuis exercebor:
et considerabo vias tuas.
16. In justificationibus tuis meditabor:
non obliviscar sermones tuos.
17. Retribue servo tuo, vivifica me:
et custodiam sermones tuos.
18. Revela oculos meos:
et considerabo mirabilia de lege tua.
19. Incola ego sum in terra:
non abscondas a me mandata tua.
20. Concupivit anima mea desiderare justificationes tuas,
in omni tempore.
21. Increpasti superbos:
maledicti qui declinant a mandatis tuis.
22. Aufer a me opprobrium, et contemptum:
quia testimonia tua exquisivi.
23. Etenim sederunt principes,
et adversum me loquebantur:
servus autem tuus exercebatur in justificationibus
tuis.

24. Nam et testimonia tua meditatio mea est:
et consilium meum justificationes tuae.
25. Adhaesit pavimento anima mea:
vivifica me secundum verbum tuum.
26. Vias meas enuntiavi, et exaudisti me:
doce me justificationes tuas.
27. Viam justificationum tuarum instrue me:
et exercebor in mirabilibus tuis.
28. Dormitavit anima mea prae taedio:
confirma me in verbis tuis.
29. Viam iniquitatis amove a me:
et de lege tua miserere mei.
30. Viam veritatis elegi:
judicia tua non sum oblitus.
31. Adhaesi testimoniis tuis, Domine:
noli me confundere.
32. Viam mandatorum tuorum cucurri,
cum dilatasti cor meum.
33. Legem pone mihi, Domine, viam justificationum tuarum:
et exquiram eam semper.
34. Da mihi intellectum, et scrutabor legem tuam:
et custodiam illam in toto corde meo.
35. Deduc me in semitam mandatorum tuorum:
quia ipsam volui.
36. Inclina cor meum in testimonia tua:
et non in avaritiam.
37. Averte oculos meos ne videant vanitatem:
in via tua vivifica me.
38. Statue servo tuo eloquium tuum,
in timore tuo.
39. Amputa opprobrium meum quod suspicatus sum:
quia judicia tua jucunda.
40. Ecce concupivi mandata tua:
in aequitate tua vivifica me.
41. Et veniat super me misericordia tua, Domine:
salutare tuum secundum eloquium tuum.
42. Et respondebo exprobrantibus mihi verbum:
quia speravi in sermonibus tuis.
43. Et ne auferas de ore meo verbum veritatis usquequaque:
quia in judiciis tuis supersperavi.

44. Et custodiam legem tuam semper:
in saeculum et in saeculum saeculi.
45. Et ambulabam in latitudine:
quia mandata tua exquisivi.
46. Et loquebar in testimoniis tuis in conspectu regum:
et non confundebar.
47. Et meditabar in mandatis tuis,
quae dilexi.
48. Et levavi manus meas ad mandata tua, quae dilexi:
et exercebar in justificationibus tuis.
49. Memor esto verbi tui servo tuo,
in quo mihi spem dedisti.
50. Haec me consolata est in humilitate mea:
quia eloquium tuum vivificavit me.
51. Superbi inique agebant usquequaque:
a lege autem tua non declinavi.
52. Memor fui iudiciorum tuorum a saeculo, Domine:
et consolatus sum.
53. Defectio tenuit me,
pro peccatoribus derelinquentibus legem tuam.
54. Cantabiles mihi erant justificationes tuae,
in loco peregrinationis meae.
55. Memor fui nocte nominis tui, Domine:
et custodivi legem tuam.
56. Haec facta est mihi:
quia justificationes tuas exquisivi.
57. Portio mea, Domine,
dixi custodire legem tuam.
58. Deprecatus sum faciem tuam in toto corde meo:
miserere mei secundum eloquium tuum.
59. Cogitavi vias meas:
et converti pedes meos in testimonia tua.
60. Paratus sum, et non sum turbatus:
ut custodiam mandata tua.
61. Funes peccatorum circumplexi sunt me:
et legem tuam non sum oblitus.
62. Media nocte surgebam ad confitendum tibi,
super iudicia justificationis tuae.
63. Particeps ego sum omnium timentium te:
et custodientium mandata tua.

64. Misericordia tua, Domine, plena est terra:
justificationes tuas doce me.
65. Bonitatem fecisti cum servo tuo, Domine,
secundum verbum tuum.
66. Bonitatem, et disciplinam, et scientiam doce me:
quia mandatis tuis credidi.
67. Priusquam humiliarer ego deliqui:
propterea eloquium tuum custodivi.
68. Bonus es tu:
et in bonitate tua doce me justificationes tuas.
69. Multiplicata est super me iniquitas superborum:
ego autem in toto corde meo scrutabor mandata tua.
70. Coagulatum est sicut lac cor eorum:
ego vero legem tuam meditatus sum.
71. Bonum mihi quia humiliasti me:
ut discam justificationes tuas.
72. Bonum mihi lex oris tui,
super millia auri et argenti.
73. Manus tuae fecerunt me, et plasmaverunt me.
da mihi intellectum, et discam mandata tua.
74. Qui timent te videbunt me, et laetabuntur:
quia in verba tua supersperavi.
75. Cognovi, Domine, quia aequitas judicia tua:
et in veritate tua humiliasti me.
76. Fiat misericordia tua ut consoletur me,
secundum eloquium tuum servo tuo.
77. Veniant mihi miserationes tuae, et vivam:
quia lex tua meditatio mea est.
78. Confundantur superbi, quia injuste iniquitatem fecerunt in me:
ego autem exercebor in mandatis tuis.
79. Convertantur mihi timentes te:
et qui noverunt testimonia tua.
80. Fiat cor meum immaculatum in justificationibus tuis,
ut non confundar.
81. Defecit in salutare tuum anima mea:
et in verbum tuum supersperavi.
82. Defecerunt oculi mei in eloquium tuum,
dicentes: Quando consolaberis me?

83. Quia factus sum sicut uter in pruina:
justificationes tuas non sum oblitus.
84. Quot sunt dies servi tui?
Quando facies de persequentibus me iudicium?
85. Narraverunt mihi iniqui fabulationes:
sed non ut lex tua.
86. Omnia mandata tua veritas:
inique persecuti sunt me, adjuva me.
87. Paulo minus consummaverunt me in terra:
ego autem non dereliqui mandata tua.
88. Secundum misericordiam tuam vivifica me:
et custodiam testimonia oris tui.
89. In aeternum, Domine,
verbum tuum permanet in caelo.
90. In generationem et generationem veritas tua:
fundasti terram, et permanet.
91. Ordinatione tua perseverat dies:
quoniam omnia serviunt tibi.
92. Nisi quod lex tua meditatio mea est:
tunc forte periissem in humilitate mea.
93. In aeternum non obliviscar justificationes tuas:
quia in ipsis vivificasti me.
94. Tuus sum ego, salvum me fac:
quoniam justificationes tuas exquisivi.
95. Me expectaverunt peccatores ut perderent me:
testimonia tua intellexi.
96. Omnis consummationis vidi finem:
latum mandatum tuum nimis.
97. Quomodo dilexi legem tuam, Domine?
tota die meditatio mea est.
98. Super inimicos meos prudentem me fecisti mandato tuo:
quia in aeternum mihi est.
99. Super omnes docentes me intellexi:
quia testimonia tua meditatio mea est.
100. Super senes intellexi:
quia mandata tua quaesivi.
101. Ab omni via mala prohibui pedes meos:
ut custodiam verba tua.
102. A iudiciis tuis non declinavi:
quia tu legem posuisti mihi.

103. Quam dulcia faucibus meis eloquia tua,
super mel ori meo !
104. A mandatis tuis intellexi:
propterea odivi omnem viam iniquitatis.
105. Lucerna pedibus meis verbum tuum,
et lumen semitis meis.
106. Juravi, et statui
custodire judicia justitiae tuae.
107. Humiliatus sum usquequaque, Domine:
vivifica me secundum verbum tuum.
108. Voluntaria oris mei beneplacita fac, Domine:
et judicia tua doce me.
109. Anima mea in manibus meis semper:
et legem tuam non sum oblitus.
110. Posuerunt peccatores laqueum mihi:
et de mandatis tuis non erravi.
111. Haereditate acquisivi testimonia tua in aeternum:
quia exsultatio cordis mei sunt.
112. Inclinavi cor meum ad faciendas justificationes tuas in
aeternum,
propter retributionem.
113. Iniquos odio habui:
et legem tuam dilexi.
114. Adjutor et susceptor meus es tu:
et in verbum tuum supersperavi.
115. Declinate a me, maligni:
et scrutabor mandata Dei mei.
116. Suscipe me secundum eloquium tuum, et vivam:
et non confundas me ab expectatione mea.
117. Adjuva me, et salvus ero:
et meditabor in justificationibus tuis semper.
118. Sprevisisti omnes discedentes a judiciis tuis:
quia injusta cogitatio eorum.
119. Praevaricantes reputavi omnes peccatores terrae:
ideo dilexi testimonia tua.
120. Confige timore tuo carnes meas:
a judiciis enim tuis timui.
121. Feci iudicium et justitiam:
non tradas me calumniantibus me.

122. Suscipe servum tuum in bonum:
non calumnientur me superbi.
123. Oculi mei defecerunt in salutare tuum:
et in eloquium justitiae tuae.
124. Fac cum servo tuo secundum misericordiam tuam:
et justificationes tuas doce me.
125. Servus tuus sum ego:
da mihi intellectum, ut sciam testimonia tua.
126. Tempus faciendi, Domine:
dissipaverunt legem tuam.
127. ideo dilexi mandata tua,
super aurum et topazion.
128. Propterea ad omnia mandata tua dirigebar:
omnem viam iniquam odio habui.
129. Mirabilia testimonia tua:
ideo scrutata est ea anima mea.
130. Declaratio sermonum tuorum illuminat:
et intellectum dat parvulis.
131. Os meum aperui, et attraxi spiritum:
quia mandata tua desiderabam.
132. Aspice in me, et miserere mei,
secundum iudicium diligentium nomen tuum.
133. Gressus meos dirige secundum eloquium tuum:
et non dominetur mei omnis injustitia.
134. Redime me a calumniis hominum:
ut custodiam mandata tua.
135. Faciem tuam illumina super servum tuum:
et doce me justificationes tuas.
136. Exitus aquarum deduxerunt oculi mei:
quia non custodierunt legem tuam.
137. Justus es, Domine:
et rectum iudicium tuum.
138. Mandasti justitiam testimonia tua:
et veritatem tuam nimis.
139. Tabescere me fecit zelus meus:
quia obliti sunt verba tua inimici mei.
140. Ignitum eloquium tuum vehementer:
et servus tuus dilexit illud.
141. Adolescentulus sum ego et contemptus:
justificationes tuas non sum oblitus.

142. Justitia tua, justitia in aeternum:
et lex tua veritas.
143. Tribulatio, et angustia invenerunt me:
mandata tua meditatio mea est.
144. Aequitas testimonia tua in aeternum:
intellectum da mihi, et vivam.
145. Clamavi in toto corde meo, exaudi me, Domine:
justificationes tuas requiram.
146. Clamavi ad te, salvum me fac:
ut custodiam mandata tua.
147. Praeveni in maturitate, et clamavi:
quia in verba tua supersperavi.
148. Praevenerunt oculi mei ad te diluculo:
ut meditarer eloquia tua.
149. Vocem meam audi secundum misericordiam tuam,
Domine:
et secundum judicium tuum vivifica me.
150. Appropinquaverunt persequentes me iniquitati:
a lege autem tua longe facti sunt.
151. Prope es tu, Domine:
et omnes viae tuae veritas.
152. Initio cognovi de testimoniis tuis:
quia in aeternum fundasti ea.
153. Vide humilitatem meam, et eripe me:
quia legem tuam non sum oblitus.
154. Judica judicium meum, et redime me:
propter eloquium tuum vivifica me.
155. Longe a peccatoribus salus:
quia justificationes tuas non exquisierunt.
156. Misericordiae tuae multae, Domine:
secundum judicium tuum vivifica me.
157. Multi qui persequuntur me, et tribulant me:
a testimoniis tuis non declinavi.
158. Vidi praevaricantes, et tabescebam:
quia eloquia tua non custodierunt.
159. Vide quoniam mandata tua dilexi, Domine:
in misericordia tua vivifica me.
160. Principium verborum tuorum, veritas:
in aeternum omnia judicia justitiae tuae.

161. Principes persecuti sunt me gratis:
et a verbis tuis formidavit cor meum.
162. Laetabor ego super eloquia tua:
sicut qui invenit spolia multa.
163. Iniquitatem odio habui, et abominatus sum:
legem autem tuam dilexi.
164. Septies in die laudem dixi tibi,
super judicia justitiae tuae.
165. Pax multa diligentibus legem tuam:
et non est illis scandalum.
166. Expectabam salutare tuum, Domine:
et mandata tua dilexi.
167. Custodivit anima mea testimonia tua:
et dilexit ea vehementer.
168. Servavi mandata tua, et testimonia tua:
quia omnes viae meae in conspectu tuo.
169. Appropinquet deprecatio mea in conspectu tuo, Do-
mine:
juxta eloquium tuum da mihi intellectum.
170. Intret postulatio mea in conspectu tuo:
secundum eloquium tuum eripe me.
171. Eructabunt labia mea hymnum,
cum docueris me justificationes tuas.
172. Pronuntiabit lingua mea eloquium tuum:
quia omnia mandata tua aequitas.
173. Fiat manus tua ut salvet me:
quoniam mandata tua elegi.
174. Concupivi salutare tuum, Domine:
et lex tua meditatio mea est.
175. Vivet anima mea, et laudabit te:
et judicia tua adjuvabunt me.
176. Erravi, sicut ovis, quae periit:
quaere servum tuum, quia mandata tua non sum
oblitus.

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1. ✠. 'Tis well with the perfect in the way,
Who walk in Yahwè's law !
2. ✠. 'Tis well with those who keep his testimonies,
Who seek him with all their heart !

3. **N.** Verily they work no iniquity
Who walk in his ways !
4. **N.** Thou hast commanded
That thy precepts be observed thoroughly.
5. **N.** O that my ways were directed
To the observance of thy statutes ;
6. **N.** Then should I not be put to shame
When I contemplate all thy commandments.
7. **N.** I will thank thee with an upright heart
When I have learnt thy just judgements.
8. **N.** Thy statutes I will observe :
Do not utterly forsake me !
9. **J.** Whereby shall a young man keep pure his path ?
By observing thy words.
10. **J.** With my whole heart I seek thee :
Let me not stray from thy commandments.
11. **J.** I treasure thy sayings within my heart,
That I may not sin against thee.
12. **J.** Blessed art thou, O Yahwè !
Teach me thy statutes.
13. **J.** With my lips I recount
All the judgements of thy mouth
14. **J.** In the way of thy testimonies I rejoice,
As [does one] over full wealth.
15. **J.** On all thy precepts I will meditate,
And I will contemplate thy paths.
16. **J.** In thy statutes I will find delight :
I will not forget thy words.
17. **J.** Deal kindly with thy servant that I may live,
And I will observe thy words.
18. **J.** Unveil mine eyes that I may contemplate
The wondrous things of thy law.
19. **J.** A sojourner on earth am I :
Hide not thy commandments from me.
20. **J.** My soul longeth to desire
At all times thy judgements.
21. **J.** Thou hast rebuked the proud—
The accursed that stray from thy commandments.

22. ג. Remove from me reproach and contempt,
For I have kept thy testimonies.
23. ג. Yea, princes have sat, they have spoken against me:
But thy servant kept meditating on thy statutes.
24. ג. Yea, thy testimonies are my delight,
And thy statutes are my counsel.
25. ג. My soul cleaveth to the dust:
Revive me according to thy word.
26. ג. I have recounted my ways, and thou hast answered
me:
Teach me thy statutes.
27. ג. Make me understand the way of thy precepts,
That I may meditate on thy wonders.
28. ג. My soul droops because of sorrow:
Lift me up according to thy saying.
29. ג. Take away from me the way of falsehood;
And favour me with thy law.
30. ג. I have chosen the way of truth:
I have not forgotten thy judgements.
31. ג. I cleave unto thy testimonies:
O Yahwè, let me not be put to shame.
32. ג. I run the way of thy commandments
When thou dost enlarge my heart.
33. ה. Instruct me, O Yahwè, in the way of thy statutes,
And I will keep it to the end.
34. ה. Give me understanding that I may keep thy law,
And observe it with all my heart.
35. ה. Make me walk in the path of thy commandments,
For therein do I find pleasure.
36. ה. Incline my heart unto thy testimonies,
And not unto avarice.
37. ה. Turn away mine eyes that they see not vanity:
Revive me in thy way.
38. ה. Establish thy saying for thy servant,
Because of the fear due to thee.
39. ה. Turn away my reproach of which I am afraid,
For thy judgements are good.
40. ה. Behold I have desired thy statutes:
Revive me by thy justice !

41. 1. And let thy mercy come upon me, O Yahwè;
Thy salvation according to thy saying.
42. 1. And I shall have an answer for them that reproach
me,
For I trust in thy words.
43. 1. And take not ever the word of truth from my mouth,
For I have waited for thy judgements.
44. 1. And I will observe thy law continually
For ever and ever.
45. 1. And I will walk with relief,
For I seek out thy precepts.
46. 1. And I will speak of thy testimonies before kings,
And I shall not be ashamed.
47. 1. And I will delight in thy commandments
Which I love.
48. 1. And I will lift up my hands to thy commandments
Which I love,
And will meditate on thy statutes.
49. 1. Remember thy word to thy servant,
Wherewith thou hast given me hope.
50. 1. This hath consoled me in mine affliction,
That thy saying hath revived me.
51. 1. The proud scoffed at me exceedingly,
But I did not decline from thy law.
52. 1. I remembered thy judgements of old, O Yahwè,
And was consoled.
53. 1. Rage took hold on me
Because of the wicked who forsake thy law.
54. 1. Thy statutes have been themes of my songs
In the house of my sojourning.
55. 1. I remembered thy name at night, O Yahwè;
And I observed thy law.
56. 1. This was my aim—
To keep thy precepts.
57. 7. My portion, I say, O Yahwè,
Is to observe thy law.
58. 7. I entreat thy favour with my whole heart:
Have mercy on me according to thy saying.

59. ה. I have considered my ways,
And have turned my feet to thy testimonies.
60. ה. I made haste and delayed not
To observe thy commandments.
61. ה. Cords of the wicked entangled me,
But I did not forget thy law.
62. ה. At midnight I arise to praise thee
Because of thy just judgements.
63. ה. I am a companion of all that fear thee,
And of those who observe thy precepts.
64. ה. The earth is full of thy mercy, O Yahwè:
Teach me thy statutes.
65. ו. Thou hast dealt well with thy servant
In accordance with thy word, O Yahwè.
66. ו. Teach me goodness, discernment and knowledge,
For I believe in thy commandments.
67. ו. Before I was afflicted I went astray,
But now I observe thy saying.
68. ו. Thou art good and a doer of goodness:
Teach me thy statutes.
69. ו. The proud have plastered lies on me:
But I will keep thy precepts with my whole heart.
70. ו. Their heart is gross like fat;
But I delight in thy law.
71. ו. 'Twas good for me that thou didst afflict me,
That I might learn thy statutes.
72. ו. Better for me is the law of thy mouth
Than thousands of gold and silver.
73. י. Thy hands have made me and fashioned me:
Give me understanding that I may learn thy
commandments.
74. י. Let those that fear thee see me and be glad,
For I have waited for thy word.
75. י. Yahwè, I know that thy judgements are just,
And that thou hast afflicted me because of thy truth.
76. י. Let thy mercy be [at hand] to console me,
According to thy saying to thy servant.
77. י. Let thy compassions come to me that I may live;
For thy law is my delight.

78. י. Let the proud be ashamed, for unjustly have they
wronged me:
But I will meditate on thy precepts.
79. י. Let those that fear thee turn to me,
And those that know thy testimonies.
80. י. Let my heart be perfect in regard to thy statutes,
That I may not be ashamed.
81. ג. My soul pineth for thy salvation:
For thy word do I wait.
82. ג. Mine eyes waste away for thy saying,
While I say: "When wilt thou console me?"
83. ג. Though I am become like a wine-skin in the frost,
I have not forgotten thy statutes.
84. ג. How many are the days of thy servant?
When wilt thou execute judgement on my persecu-
tors?
85. ג. The proud have dug pits for me,
Which is not in accordance with thy law.
86. ג. All thy commandments are truth:
Wrongfully they persecute me: help me!
87. ג. They had well-nigh made an end of me on earth,
But I did not forsake thy precepts.
88. ג. In accordance with thy mercy revive me;
And I will observe the testimonies of thy mouth.
89. ה. For eternity, O Yahwè,
Thy word is set firm in heaven.
90. ה. From generation to generation is thy truth:
Thou hast established the earth and it standeth.
91. ה. For thy judgements they stand unto this day;
For all things are thy servants.
92. ה. Unless thy law had been my delight,
I would have perished in mine affliction.
93. ה. Never will I forget thy precepts,
For by them thou hast revived me.
94. ה. Thine am I: save me!
For I have sought after thy precepts.
95. ה. The wicked have waited for me to destroy me:
[But] I diligently considered thy testimonies.

96. ♫. I have seen an end to all perfection:
But thy commandment is exceedingly broad.
97. ♫. O how I love thy law !
All day long it is my meditation.
98. ♫. By thy commandment thou makest me wiser than
mine enemies;
For it is ever with me.
99. ♫. I have more understanding than all my teachers,
Because thy testimonies are my meditation.
100. ♫. I have more insight than aged men,
Because I have kept thy precepts.
101. ♫. From every evil path I have kept my feet,
That I might observe thy words.
102. ♫. I have not declined from thy judgements,
Because thou hast instructed me.
103. ♫. How sweet are thy sayings to my palate !
[Sweeter] than honey to my mouth !
104. ♫. From thy precepts I gain understanding:
Therefore I hate every path of falsehood.
105. ♫. Thy word is a lamp to my feet,
And a light on my path.
106. ♫. I have sworn and am determined,
To observe thy just judgements.
107. ♫. I am afflicted exceedingly:
Revive me, O Yahwè, according to thy word !
108. ♫. Be pleased, O Yahwè, with the freewill offerings of
my mouth;
And teach me thy judgements.
109. ♫. My life is continually in my hands;
But I do not forget thy law.
110. ♫. Wicked men have set a trap for me;
But I have not wandered from thy precepts.
111. ♫. Thy testimonies I have made mine inheritance
for ever;
For they are the joy of my heart.
112. ♫. I have inclined my heart to do thy statutes
To the end, for ever.
113. ♫. I hate those that cause dissensions;
But thy law do I love.

114. D. Thou art my hiding-place and my shield:
On thy word I wait.
115. D. Depart from me, ye evil-doers;
And I will keep the commandments of my God.
116. D. Sustain me according to thy saying, that I may
live;
And let me not be ashamed in my hope.
117. D. Support me, and I shall be saved;
And I will delight continually in thy statutes.
118. D. Thou dost reject all who stray from thy statutes,
For their thought is false.
119. D. I consider all the wicked on earth as backsliders;
Therefore I love thy testimonies.
120. D. My flesh shudders for fear of thee;
And I am afraid of thy judgements.
121. V. I have practised judgement and justice:
Abandon me not to my oppressors.
122. V. Pledge thy servant for good:
Let not the proud oppress me.
123. V. Mine eyes have pined for thy salvation,
And for thy just saying.
124. V. Deal with thy servant according to thy mercy,
And teach me thy statutes.
125. V. I am thy servant, give me understanding,
That I may know thy testimonies.
126. V. It is time for Yahwè to act:
They have made void thy law.
127. V. Therefore I love thy commandments
More than gold, yea, more than fine gold.
128. V. Therefore I direct myself according to all thy
precepts:
Every false path I hate.
129. D. Wonderful are thy testimonies;
Therefore doth my soul keep them.
130. D. The unfolding of thy words giveth light;
It giveth understanding to the simple.
131. D. I open wide my mouth and pant,
For I desire thy commandments.

132. **Δ.** Look upon me, and have mercy upon me,
According to the judgement of them that love thy
name.
133. **Δ.** Make firm my steps according to thy saying,
And let not iniquity have dominion over me.
134. **Δ.** Redeem me from the oppression of man,
That I may observe thy precepts.
135. **Δ.** Make thy face shine upon thy servant,
And teach me thy statutes.
136. **Δ.** Mine eyes run down in streams of water,
Because (men) observe not thy law.
137. **Υ.** Thou art just, O Yahwè,
And upright is thy judgement.
138. **Υ.** Thou hast commanded the justice of thy testi-
monies,
And faithfulness exceedingly.
139. **Υ.** My zeal hath consumed me;
Because mine enemies have forgotten thy words.
140. **Υ.** Thy saying is thoroughly tried as by fire,
And thy servant loveth it.
141. **Υ.** Insignificant am I, and despised;
I do not forget thy precepts.
142. **Υ.** Thy justice is justice for ever,
And thy law is truth.
143. **Υ.** Distress and trouble have found me:
Thy commandments are my delight.
144. **Υ.** Thy testimonies are for ever just:
Give me understanding that I may live.
145. **Π.** I call with my whole heart; answer me, O Yahwè:
I will keep thy statutes.
146. **Π.** I call unto thee, save me;
And I will observe thy precepts.
147. **Π.** I anticipate the dawn and cry:
I wait for thy word.
148. **Π.** Mine eyes anticipate the night watches,
To meditate on thy sayings.
149. **Π.** Hear my voice according to thy mercy:
According to thy judgement revive me.

150. ק. They draw nigh that persecute me with wickedness;
They are far removed from thy law.
151. ק. Thou art nigh, O Yahwè,
And all thy commandments are true.
152. ק. From of old I have known thy testimonies,
That thou hast founded them for ever.
153. ר. See mine affliction, and deliver me;
For I forget not thy law.
154. ר. Judge thou my cause, and redeem me;
Revive me according to thy saying.
155. ר. Far removed from the wicked is salvation,
Because they seek not thy statutes.
156. ר. Many are thy compassions, O Yahwè:
Revive me according to thy judgements.
157. ר. My persecutors and adversaries are many:
I have not declined from thy testimonies.
158. ר. I saw the treacherous and felt a loathing,
Because they observed not thy saying.
159. ר. See how I love thy precepts;
O Yahwè, revive me according to thy mercy.
160. ר. The sum of thy words is truth:
Every one of thy just judgements is for ever.
161. ש. Princes have persecuted me without cause;
Yet my heart dreaded [only] thy words.
162. ש. I rejoice over thy sayings,
As one that findeth great spoil.
163. ש. Falsehood I hate and abhor;
But thy law I love.
164. ש. Seven times a day do I praise thee,
Because of thy just judgements.
165. ש. Great peace have they who love thy law,
Yea, for them there is no stumbling-block.
166. ש. I have hoped for thy salvation, Yahwè,
And have performed thy commandments.
167. ש. My soul hath observed thy testimonies;
Yea, I have loved them exceedingly.
168. ש. I have observed thy precepts and thy testimonies,
For all my ways are before thee.

169. **ת.** Let my cry come near before thee, O Yahwè:
Give me understanding according to thy word.
170. **ת.** Let my supplication come before thee:
Deliver me according to thy saying.
171. **ת.** My lips pour forth praise,
Because thou teachest me thy statutes.
172. **ת.** My tongue respondeth to thy saying,
For all thy commandments are just.
173. **ת.** Let thy hand be (ready) to help me,
For I have chosen thy precepts.
174. **ת.** I have desired thy salvation, O Yahwè,
And thy law is my delight.
175. **ת.** Let my soul live and praise thee;
And let thy judgements help me.
176. **ת.** I wander like a sheep that is lost: O seek thy
servant,
For I do not forget thy commandments.

OBSERVATIONS

- v. 1. *Beati* : See obs. 1. 1.
immaculati : See obs. 18. 33. Also v. 80.
- v. 2. *scrutantur* : Rather *custodiunt*, St Jer. Also vv. 34, 69, 115, 129
and 22, 33, 100 (*exquisivi*).
- v. 3. *enim* : Heb. **אֵל**; translate here *Verily*.
- v. 7. *Confitebor* : See obs. 6. 6.
in eo quod : Rather *cum*, St Jer.
- v. 9. *corrigit*, as St Jer. The Heb. means *keep clean* or *pure*.
sermone: Read sing. with vers. against M.T. Omit **ו** in latter.
- v. 10. *repellas me* : Rather *errare me facias*, St Jer., as M.T.
- v. 11. *eloquia* : Plur. also LXX, Pesh.; M.T., St Jer. sing.
- v. 13. *pronuntiavi* should be in first line, as St Jer. (*narravi*).
- v. 15. *exercebor* : St Jer. *meditabor*; also vv. 23, 27, 48, 78; but in last
three St Jer. *loquar*.
considerabo : Same Heb. as *perspexero*, v. 6.
- v. 16. *meditabor* : Rather *delectabor*, St Jer.; also vv. 24, 47, 70, 77,
92, 117, 143, 174. (In 24, 143, 174, St Jer. *voluntas*.)
sermone : Plur. also LXX, St Jer., Pesh.; M.T. sing. Also
vv. 17, 74; but latter St Jer. sing.
- v. 17. *vivifica me* : Rather *vivam*, St Jer., M.T.
- v. 20. *Concupivit* = LXX *ἐπεπόθησεν* and St Jer. *Desideravit*. M.T.
וְנִרְסָהּ, *is crushed*, seems hardly probable; but it is difficult
to suggest what LXX may have read; **וְנִרְסָהּ** (as 84. 3) ?
desiderare, as LXX, St Jer. reading infin. instead of noun in
M.T.

- v. 20. *justificationes*, as LXX \aleph ; but \aleph^c , A, R, T, St Jer., and M.T. have *judicia*.
- v. 21. *maledicti* : Divide as Vulg., LXX, St Jer.; not as M.T.
- v. 22. *Aufer* : Read לָ with vers., against M.T. לָ.
- v. 23. *et* : Omit; not in LXX \aleph , M.T., St Jer.
autem, as LXX, St Jer. : not M.T. Also v. 163.
- v. 24. *et consilium meum justificationes tuas* = LXX καὶ αἱ συμβουλῖαι (ἡ συμβουλία \aleph^c , A, R, T) μου τὰ δικαιώματά σου = וְעֵצְתִּי חֲקִידִי, which is better than M.T. אֲנִשִּׁי עֵצְתִּי = St Jer. *quasi viri amicissimi mei*.
- v. 25. *pavimento* : Rather *pulveri*, St Jer.
- v. 27. *justificationum* = LXX δικαιωμάτων. Does this mean חֲקִידִים instead of M.T. פְּקִידִים ? Same question in vv. 56, 93, 94, 141. St Jer. has *praeceptorum* which stands for either.
- v. 28. *Dormitavit* : LXX ἐνύσταξεν, was drowsy. St Jer. *Distillavit*. The Heb. means *drip* or *droop*.
taedio : St Jer. *stultitia*. The Heb. means *grief*.
confirma : Heb. means *raise up*. St Jer. *serva* is inferior.
in verbis tuis : With M.T., St Jer. read prep. בְּ, not כְּ as LXX, Vulg. Further with former read sing. St Jer. *juxta eloquium tuum* supposes בְּאִמְרָתְךָ, which is almost certainly correct otherwise this term would be wanting in this stanza.
- v. 29. *iniquitatis* : Rather *mendacii*, St Jer.; also vv. 69, 104, 163.
de : A prep. seems wanting in M.T.
- v. 30. *non sum oblitus* = LXX לֹא שָׁכַחְתִּי (cp. v. 61), which is superior to M.T. שָׁנִיתִי = Sym., St. Jer. *proponebam*.
- v. 31. *Domine* belongs to next line, as in M.T.
- v. 33. *Legem pone* : Rather *Ostende*, St Jer. See obs. 25. 8. Also v. 102.
semper = LXX διὰ παντός : St Jer. *per vestigium* reads עֲקֵב, footprint, which can hardly be right. M.T. has עֲקֵב as LXX, Vulg. When the word occurs again in v. 112 it is translated *propter retributionem*. It means *end* or *reward*. Here to the end is prob. the meaning.
- v. 34. *meo* : No suffix in M.T., St Jer. Also vv. 58, 69, 145.
- v. 35. *semitam* : Read *semita*, as St Jer.
- v. 38. *Statue* : St Jer. lit. from Heb. *Suscita*. The LXX and St Jer. do not seem to read אִשָּׁר.
- v. 39. *Amputa* : Same Heb. as v. 37, *Averte*.
suspiciatus sum : Rather *reveritus sum*, St Jer. The Heb. vb. means *be afraid of*.
quia : St Jer. omits.
jucunda : Lit. *bona*, St Jer.
- v. 40. *concupivi* : Rather *desideravi*, St Jer. Same vb. v. 20, *desiderare*.
aequitate : Rather *justitia*, St Jer. So v. 144, St Jer. *Justa*.
- v. 41. *veniat super me* : Read Hiph. instead of Qal defect. in M.T.

- v. 41. *misericordia tua* : Sing. also LXX; St Jer., M.T., Pesh. plur.
v. 42. *exprobantibus mihi*, as LXX, Pesh. reading plur. instead of M.T. sing.
sermonibus : Plur. also LXX, Pesh.; M.T., St Jer. sing.
v. 43. *supersperavi* : Rather *expectavi*, St Jer.; also vv. 74, 81, 114, 147.
v. 48. *quae dilexi* is prob. a gloss from v. 47.
v. 49. *tui*, as LXX, Pesh.; not M.T., St Jer.
v. 50. *me consolata est*, as LXX, reading vb. instead of noun in M.T.
St Jer.
humilitate : Rather *afflictione*, St Jer.
quia : Translate *that*.
v. 51. *inique agebant* : Rather *deridebant*, St Jer. (cp. i. 1). Add *me* with M.T., St Jer. Omit *autem*; not in St Jer., M.T.
v. 53. *Defectio* : LXX ἀβυσσία, *despondency*; St Jer. *Horror*. The meaning of the Heb. word is not certain; prob. *rage* (cp. 11. 6). Divide lines as LXX, Vulg.
pro peccatoribus : The Heb. prob. means *because of* or *on account of*; but St Jer. *ab impiis* is not improbable.
v. 54. *Cantabiles* : Rather *Carmina*, St Jer., M.T.
loco : Lit. *domo*, as St Jer.
v. 56. *Haec* should be *Hoc*, as St Jer. Semitic use of fem. for neuter.
v. 57. *legem* = LXX אֵלֶּה אֲנִי, A, R, T νόμος = תּוֹרָתִי; but אֵלֶּה has ἐντολὰς = either בְּקִוּיִךְ or מִצְוֹתֶיךָ. M.T. has דְּבָרֶיךָ : St Jer. sing. *verbum*. It cannot be decided which of these four was original.
v. 60. *Paratus sum* : Rather *Festinavi*, St Jer., M.T.
sum turbatus : Rather *neglexi*, St Jer. The Heb. means *delay*, *linger*.
v. 61. *et*, as LXX; not M.T., St Jer.
v. 65. *Bonitatem* : Rather *Bene*, St Jer.
Domine is in next line in M.T., St Jer.
v. 66. *et disciplinam* : M.T., St Jer. omit *et*. The noun means *taste*, *discernment*. St Jer. has (*Bonum*) *sermonem*.
v. 67. *humiliarer*, in sense of *afflicted*; so LXX. St Jer. *audirem* derives from wrong root.
deliqui is second meaning of Heb. vb. The primary meaning is *go astray*. St Jer. *ignoravi* is not exact.
propterea : Translate *nunc autem*, as St Jer.
v. 68. *in bonitate tua*, as LXX = בְּטוֹבֶיךָ; but read M.T. מַטִּיב = St Jer. *beneficus*.
v. 69. *Multiplicata est* : The Heb. means *have plastered*, *smeared* = St Jer. *applicabant*. The subj. is *superbi* (St Jer.) instead of *iniquitas* (Vulg.), which should be *mendacium* (see on v. 29).
v. 70. *Coagulatum* : Rather *Incrassatum*, St Jer.
lac, as LXX, reading חֶלֶב instead of M.T. חֶלֶב = St Jer. *adepts*.

- v. 72. *Bonum* : Rather *Melior*, St Jer.
- v. 75. *aequitas* : Rather *justum*, St Jer.; also vv. 144, 172.
judicia : Plur. also M.T., LXX; St Jer. sing.
in veritate : Translate M.T. adverbially, as St Jer. *vere*, or supply a prep.
tua is not in M.T., St Jer.
- v. 76. *secundum eloquium* is better than St Jer. *sicut locutus es*.
- v. 78. *iniquitatem fecerunt*, from LXX deriving from עוה, *commit wrong*; M.T. reads vb. עות, *be crooked*; St Jer. *inique contriverunt*.
- v. 79. *qui noverunt* : Read Qr. with vers.
- v. 81. *et* : Omit with LXX יא, א, T, M.T., St Jer.
- v. 82. *dicentes* : Translate *While I say*; Heb. infin.
- v. 83. *Quia* : St Jer. *Et cum (essem)*. Heb. כי here = *Though*.
in pruina : So LXX, St Jer., Pesh., Sym., all reading קרח, *frost*, instead of M.T. קיטור, *thick smoke*. See note.
- v. 84. *de* : Rather *in*, St Jer.
- v. 85. *Narraverunt* : LXX διηγασαντό; M.T. קרי = St Jer. *Foderunt*.
 Prob. LXX had a different text.
iniqui : Rather *superbi*, as St Jer.
fabulationes = LXX ἀδολεσχίας = (prob.) שיחות. M.T. has שיחות, as Pesh., St Jer. *foveas*.
sed non ut = LXX ἀλλ' οὐς ὥς, M.T. אִשְׁכּוּר לֹא בִי, St Jer. *quae non erant iuxta*. The line is rather tame and pointless.
 An emendation is suggested by Charles in *Expos. Times*, September, 1921, p. 540.
- v. 90. *permanet* : Different vb. from that in v. 89.
- v. 91. *Ordinatione tua* : Rather *Judicio tuo*, St Jer.; but read plur. as M.T.
perseverat is same Heb. vb. as *permanet*, v. 90. But M.T., St Jer. here have plur. *stant*, which seems to give the best sense—heaven (v. 89) and earth (v. 90) being the subject.
 Then *dies* = *usque hodie*, St Jer.
serviunt tibi : Vb. also LXX, St Jer.; M.T. noun.
- v. 92. Omit *forte*.
humilitate = *affliction*; St Jer. *pressura*.
- v. 95. *testimonia* : Plur. also M.T., LXX; St Jer., Pesh. sing.
- v. 97. *Domine*, as LXX; but St Jer., M.T. do not read it.
- v. 100. *intellexi* : Different Heb. vb. from previous verse.
- v. 101. *verba* : Plur. also LXX, St Jer.; M.T. sing.
- v. 103. *eloquia* : Plur. also LXX, Pesh.; M.T., St Jer. sing. Also v. 158.
- v. 104. *A*, as M.T., LXX; not St Jer.
- v. 105. *pedibus* : Plur. also LXX, Pesh.; M.T., St Jer. sing. Also *semitis*.
- v. 107. *Domine* in M.T., St Jer. is in next line.
- v. 108. *beneplacita fac* : The Heb. means rather *be pleased*. St Jer. has *complaceant tibi*.

- v. 108. *judicia* : St Jer. has *secundum judicia*, reading prefix ב.
- v. 109. *manibus* : Plur. also LXX; M.T., St Jer. sing.
- v. 111. *Haereditate acquisivi*, as LXX, M.T.; St Jer. noun *Haereditas mea*.
- v. 112. *propter retributionem* : See v. 33 above, *semper*.
- v. 113. *Iniquos* : St Jer. *Tumultuosos*. The Heb. means lit. *divided ones* and prob. refers to those who cause dissensions—i.e., sectaries.
- v. 114. *Adjutor* : The Heb. means *covering* or *hiding-place*. St Jer. *Protectio*.
susceptor : See obs. 3. 4.
et (2), as LXX: not M.T., St Jer.
- v. 116. *Suscipe* : The Heb. means *support*, *sustain*; St Jer. *Confirma*.
- v. 117. *meditabor*—i.e., *delectabor*, St Jer. (see on v. 16 above), so all vers. אֶשְׁתַּעֲשֶׂה instead of M.T. אֶשְׁכַּח, *look at*.
- v. 118. *judiciis* supposes מִשְׁפָּטִים, but LXX, St Jer. (*praecepta*)=M.T. הַקִּים.
injusta : Rather *mendax*, St Jer. (cp. on v. 29).
cogitatio eorum, as LXX, St Jer., Theod., Pesh.=תַּרְעִיתָם instead of M.T. תַּרְכִּיתָם, *their treachery*.
- v. 119. *Praevaricantes* = LXX παραβαivοντας = סוֹגִים, *backsliders* : St Jer. *Quasi scoriam*=M.T. קִיגִים, *dross*.
reputavi = LXX=הִשְׁבַּתִּי instead of M.T. הִשְׁבַּתָּ, *causeth to cease*, and Aq., Sym., St Jer. *computasti*=הִשְׁבַּתָּ.
- v. 120. *Confige* : LXX καθήλωσον, *nail on*, reading Aram. word, instead of M.T. קָמַר, *shudder*, *creep* or *bristle up*, as St Jer. *Horripilavit*.
carnes : Plur. also LXX: M.T., St Jer. sing.
- v. 121. *calumniantibus* : The Heb. vb. means *oppress*, *wrong*; also v. 122, and noun, v. 134.
- v. 122. *Suscipe* : Rather *Sponde pro*, St Jer. as M.T.
- v. 126. *Domine* as St Jer. omits ה of M.T.
- v. 128. *Propterea* is same Heb. as for *ideo*, vv. 127, 129.
ad omnia mandata tua dirigebar, as LXX, St Jer. *universa praecepta tua direxi*=בְּלִפְקוּדֵי יְיָ against M.T. בְּלִישִׁי.
iniquam : Rather *mendacii*, St Jer.
- v. 130. *Declaratio*, as LXX, M.T. against Sym., St Jer. *Ostium*=פֶּתַח.
illuminat, as LXX, M.T., is better than St Jer. *lucidum*.
et, as LXX: not M.T., St Jer.
intellectum, as LXX, M.T., is better than St Jer. *doce*.
- v. 133. *secundum*, as LXX, reading כ instead of M.T. ב =St Jer. *in*.
dominetur, as LXX, with *injustitia* as subj. St Jer. reads 2nd pers. *des potestatem*.
- v. 134. *calumniis* : Read sing. with LXX, M.T., St Jer.
- v. 136. *Exitus* : Rather *Rivi*, St Jer.; but better with LXX, Vulg. make *oculi* subj.

- v. 137. *judicium* : Sing. also LXX, St Jer.; M.T. plur.
v. 138. *testimonia* : Plur. also LXX, M.T.; St Jer., Pesh. sing.
tuam : Not in M.T., LXX, St Jer.
v. 139. *Tabescere me fecit* : Rather *Consumpsit*, St Jer.
v. 140. *Ignitum* : St Jer. *Probatus*. The Heb. means *fire-tried*.
v. 141. *Adolescentulus* : The Heb. prob. means *insignificant* here.
St Jer. *Parvulus*.
v. 145. *requiram* : Rather *custodiam*, St Jer.
v. 146. *mandata tua* = פקדיך or מצותיך : the former suits this stanza.
M.T. and LXX have ערתיך ; St Jer. *testimonia*.
v. 147. *Praeveni in maturitate* : St Jer. paraphr. *Surgebam adhuc in tenebris*.
quia : Not in LXX, St Jer., M.T.
v. 148. *ad te*, as LXX: not in M.T., St Jer.
diluculo : Rather *vigilias*, St Jer.
eloquia : Plur. also LXX, St Jer.; M.T. sing.
v. 149. *Domine* : M.T., St Jer. read with next line. Also v. 159.
et : Omit; not in M.T., LXX, St Jer.
v. 150. *persequentes me* = St Jer. *persecutores mei*, as LXX, Pesh., Sym. = רדפי against M.T. רדפי.
iniquitate : St Jer. *sceleri*. A prep. seems required.
autem = LXX δὲ : St Jer. *et*. Not in M.T.
v. 151. *viae* = LXX ὁδοί; but St Jer. *mandata* = M.T. מצות.
v. 152. *Initio* : Rather *A principio*, St Jer.
v. 154. *propter*, as LXX = כ instead of M.T. ל. St Jer. ב (?)
v. 156. *judicium*, as LXX אֵי אֵי, A, R, T: M.T., St Jer., LXX א plur.
v. 158. *praevaricantes* : St Jer. *praevaricatores tuos*. The Heb. means *treacherous*.
tabescebam : St Jer. *maerebam*. The Heb. means *feel loathing*.
v. 160. *Principium* : Rather *Caput*, St Jer.
verborum : Plur. also LXX, St Jer.; M.T. sing. M.T., LXX, St Jer. begin second line with *et*.
judicia : Plur. also LXX, Pesh.; M.T., St Jer. sing.
v. 161. *verbis* : Read plur with Kt., LXX, St Jer., Vulg.
v. 162. *eloquia* : Plur. also LXX; M.T., St Jer. sing. (also v. 158).
v. 166. *dilexi* = LXX = אֶהְבֵּתִי : St Jer. *feci* = M.T. עָשִׂיתִי.
v. 169. *deprecatio* : St Jer. *laus*. The Heb. means *ringing cry*.
eloquium tuum = אִמְרָתְךָ ; but LXX, St Jer., M.T. דְּבָרְךָ.
da mihi intellectum is better than St Jer. *doce me*.
v. 171. *hymnum*, as St Jer. Heb. means *hymn of praise*.
v. 172. *Pronuntiabit* : St Jer. *Loquetur*. Heb. means *respond*.
v. 173. *salvet* : Heb. lit. *help*. St Jer. *auxiliatrix mea*. Same vb.
v. 175, *adjuvabunt*.
v. 175. *judicia* : Plur. also LXX, St Jer.; M.T. sing.

NOTES

1. Our Lord gives us a fuller understanding of the happy state of those who keep the commandments. They alone really live; they possess supernatural life which will bring them into everlasting happiness: "If thou wouldst enter into life, keep the commandments" (Mtt. xix 17). Christians "walk in the way" by following Christ, who is the Way, the Truth, and the Life; for "no man cometh to the Father but by me" (Jo. xiv 6). We may recall that the earliest name for the Christian life was the "Way" (Acts ix 2, xix 9, xxiv 22, etc.).
3. Unlike Jehu, who "took no heed to walk in the law of Yahwè, the God of Israel, with all his heart" (4 K. x 31).
9. *a young man*. This does not necessarily indicate that the Psalmist himself is a youth; rather he desires to inform young men how they may lead blameless lives—by observing the Law (cp. xxxiii 12).
11. *I treasure*—like "the good man who out of his good treasure bringeth forth good things" (Mtt. xii 35).
14. He compares his happiness in following the path of religion with the joy of a person who has all the money he desires.
17. *that I may live*. The Psalmist probably has in mind only spiritual and temporal life on this earth. We know that the observance of God's law brings eternal life (Mtt. xix 17).
18. God must open our eyes before we can appreciate the wonders of his law.
19. *A sojourner*. See note on xxxviii 13.
21. *The accursed*. Cp. Mtt. xxv 41: "Depart from me, ye cursed."
23. *princes*. The Psalmist seems to be a man of high estate: further, he speaks of himself as Yahwè's "servant." Another interpretation regards the speaker as Israel (in Exile); but, throughout, the Psalmist seems to speak in his own name rather than for the whole community (cp. also v. 46).
25. *Revive me according to thy word*. Cp. Mtt. iv 4 (Deut. viii 3): "not in bread alone doth man live, but in every word that proceedeth from the mouth of God."

26. *recounted my ways*—told God in prayer my troubles.
29. *the way of falsehood*—opposed to *the way of truth* (v. 30)—is disregard for the Law.
32. St Teresa uses this verse to explain spiritual “gustos” (*Interior Castle*, Fourth Mansion, cc. i-ii).
36. Here the O.T. teaches that one cannot serve God and Mammon (Mtt. vi 24).
39. *reproach* from those who mock at him for keeping the Law: but Fr. Rickaby thinks of “the shame of an utter breakdown in holiness.”
45. *with relief*. See note on iv 2.
48. *lift up my hands*—attitude of prayer.
52. *thy judgements of old*—God’s punishments in times past on those who transgressed the Law.
54. *house of my sojourning*—i.e., life on earth (see v. 19, and cp. Gen. xlvii 9; 1 Pet. ii 11). There is no reference here to the Exile.
67. Notice how suffering and affliction lead a soul to God (cp. Heb. xii 11).
70. A heart given up to sin becomes insensible to spiritual impressions (cp. xvi 10 and Mtt. xiii 15).
73. A beautiful thought. God has not only created the soul, but also fashioned and moulded it, and he is ready to educate it in holiness (cp. Job x 8; Deut. xxxii 6).
80. St Cecilia’s ejaculation.
83. *a wine-skin in the frost*—i.e., shrivelled up and incapable of receiving anything until it has been warmed and melted. On the reading see Fonck in *Biblica*, i, pp. 91, 92, where the Massoretic Text (“like a wine-skin in smoke”) is considered. Also Power, *ibid.*, vii, pp. 187-192.
91. The permanence of heaven and earth by divine Providence indicates that God’s Law also does not change, but stands firm.
96. Yet all things have a limit save God and his perfect Law.
98. The height of wisdom is the knowledge of the divine will. Cp. St Paul’s comparison between worldly wisdom and Christian wisdom (1 Cor. i 18-ii 16). “David, by constant meditation on God’s Law, became much more learned than those who taught him, and yet more under-

standing than those who were much more advanced in years " (Bellarmine).

103. Cp. xviii 10, 11.

105. On the difficult road of life, that he may not miss the right path, the Psalmist carries with him the lamp of God's Law (cp. v 128).

108. *freewill offerings*—prayer and especially the praise of the Law offered to God by this Ps.

109. *My life*, etc. He is continually exposed to death (cp. Ju. xii 3; 1 K. [Sam.] xix 5, xxviii 21).

130. *the simple*. See note on xviii 8.

131. Like a thirsty deer panting for water, the Psalmist longs for the spiritual drink of the Law (cp. xli 2).

132. *judgement* here probably means *right*. Those who love God have a certain right (by his own decree) to his regard and mercy.

135. *Make thy face shine*—*i.e.*, smile with love (see iv 7, xxx 17, lxvi 2, lxxix 4).

138. God's testimonies are sealed by justice and truth.

139. Cp. v. 53 above.

140. Cp. xi 7.

141. *Insignificant*—not because of age or condition, but in the eyes of the proud worldlings.

148. Even at night he rises to meditate on the wonderful Law.

151. Though enemies are nigh with persecution (v. 150), God is nigh with help (cp. v. 173).

152. Cp. Mtt. v 18.

153. "Verses 153-155 express the fundamental idea of the Psalm. Those who observe the Law possess life; those who transgress it find death " (D'Eyragues).

158. *the treacherous*—*i.e.*, renegades from the Law; impious Jews.

160. Cp. Jo. xvii 17.

164. *Seven times*—*i.e.*, continually or repeatedly, seven being the number to denote completion or perfection (cp. xi 7, lxxviii 12). From this text may have come the seven canonical Hours.

176. Cp. the Parable of the Lost Sheep (Lk. xv 4 ff).

PSALM CXIX (HEB. 120)

TITLE

"A song of the goings-up" (or "Gradual Psalm," or "Song of Ascents"). See Introduction, p. 14. This title is found at the head of this and the fourteen following Pss.

SUBJECT

The Psalmist prays for deliverance from enemies who by lying, slander, and cursing are using their tongues against him (vv. 1-4). He grieves that he is forced to live among godless barbarians: he desires peace, but they are continually hostile towards him (vv. 5-7).

DATE AND AUTHORSHIP

These cannot be determined for want of data. Some Catholics (Vigouroux, D'Eyragues, McSwiney, etc.) and non-Catholics suggest that the enemies are the Samaritans, who, in post-exilic times, were a source of annoyance to the Israelites (1 Esdr. iv 4, 5, v; 2 Esdr. ii; iv 7 ff). This means at least that verse 5 must be read figuratively. Is this necessary? It is quite probable that a Jew living in Arabia wrote this poem when making a pilgrimage to the Holy City.

APPLICATION

Prayer for grace to overcome any sins of the tongue; or at a time when we are exposed to slander and calumny.

VULGATE

1. Ad Dominum cum tribularer clamavi:
et exaudivit me.
2. Domini, libera animam meam a labiis iniquis,
et a lingua dolosa.
3. Quid detur tibi, aut quid apponatur tibi
ad linguam dolosam?
4. Sagittae potentis acutae,
cum carbonibus desolatoriis.
5. Heu mihi, quia incolatus meus prolongatus est:
habitavi cum habitantibus Cedar:

6. multum incola fuit anima mea.
 7. Cum his, qui oderunt pacem, eram pacificus:
 cum loquebar illis, impugnabant me gratis.

1. I called unto Yahwè in my distress,
 And he answered me.
 2. Yahwè, deliver me from lying lips,
 And from deceitful tongue.
 3. What shall be given to thee, and what more,
 Thou tongue of deceit?
 4. Sharp arrows of a warrior,
 With coals of broom.
 5. Woe is me that my sojourning is in Meshek!
 That I dwell among the tents of Qedar!
 6. Long hath my soul dwelt
 With them that hate peace.
 7. I am for peace, but when I speak,
 They are for war.

OBSERVATIONS

- v. 1. The division in M.T. is supported by the number of words;
 but the sense requires the division of Vulg., LXX, St Jer.
 v. 2. *animam meam* = *me*.
labiis : Plur. also LXX; M.T., St Jer. sing.
iniquis : Rather *mendacii*, St Jer.
et, as LXX (St Jer. B, H) : not M.T.
 v. 3. *detur, apponatur* : Passive also LXX, St Jer.; M.T. active.
aut, as St Jer. : M.T. = LXX καί.
ad, as St Jer., LXX : no prep. in M.T.
 v. 4. *desolatoriis* = LXX ἐρημικοῖς—i.e., *desert trees*, but the Heb.
 refers precisely to *broom*, a wild shrub found in the desert.
 St Jer. *juniperorum* is incorrect.
 v. 5. *incolatus meus* : St Jer. *peregrinatio mea*, reading noun, not vb.
prolongatus est, so LXX, St Jer., Pesh., Sym.; but Targum
 and moderns rightly regard as proper name for the Moschi
 (see note below).
habitantibus : Read *tabernaculis* with St Jer., M.T. Put full-
 stop after *Cedar*, and not after *mea* (v. 6), but again, after
pacem (v. 7).
 v. 7. *his* : Plur., also LXX, St Jer., Pesh., is better than M.T. sing.
cum : St Jer. omits. M.T. prefixes conjunction.
illis, as LXX : not in M.T., St Jer.
impugnabant me gratis : Read with M.T. *they are for war*. St Jer.
 translates the verse: *Ego pacifica loquebar, et illi bellantia*.

NOTES

1. This verse sums up the occasion of the Ps. and its effect. The prayer begins in v. 2.
3. This verse is variously interpreted. The obvious meaning is that no punishment is too great for a deceitful tongue. For the expression see 1 K. (Sam.) iii 17, xiv 44, xx 13; Ruth i 17; but in these places the first verb is *do*, not *give*. The difficulty is in the connection between this verse and verse 4. Fr. Rickaby (*Psalms Made Easy*, p. 23) adopts the obvious explanation when he says that *Quid detur tibi*, etc., "is addressed to him of the *lingua dolosa*: 'What is to be given thee, what affliction laid upon thee, in respect to thy deceitful tongue?' The answer comes in the next verse: 'The sharp arrows,' etc." (cp. xx 10, 13, 14). Dr. Boylan, however, offers the interesting suggestion that vv. 3a, 4, contain an imprecation or threat used against the Psalmist by one (or more) of the unpleasant people among whom he is sojourning. "The psalmist's enemy has just sworn to give reins to his fury against the psalmist, and has invoked on himself the same destruction (in a more intense form) which he had threatened against the psalmist, if he fails to carry out his threat. The psalmist answers the threat and imprecation by saying: 'So swearest thou; but I tell thee that God will hear thy curse and will indeed send thee the doom thou invokest on thyself'" (*Psalms*, ii, p. 281). We prefer, however, the more obvious interpretation.
4. Again the interpreters vary. Dr. Boylan, as we have seen, thinks that the Psalmist retorts the curse of his enemy. What will come upon this enemy is that which he invoked upon the Psalmist—"sharp arrows," etc. Another interpretation would have here a description of the deceitful tongue; it shoots forth wounding words that do not miss their mark, like a deadly bow in the hands of an experienced archer (cp. lxiii 4-6, 8, 9; Prov. xxv 18; Jer. ix 3, 8). A third interpretation supposes that the question in v. 3 is answered by v. 4, which describes what punishment God will deal to the deceitful tongue. The second of these interpretations is best supported by other passages in Scripture.

coals of broom. The broom shrub found in Palestine and in the desert of Sinai was used for making charcoal. Owing to its intense heat this charcoal was employed in preparing the arrow-heads. The meaning seems to be: "Arrows of a warrior sharpened over broom charcoal." But other interpretations are given. The *coals of broom* may symbolise burnings which the Psalmist's enemy invoked on the Psalmist, and which the latter now retorts (Boylan); or they may refer to the coals of divine wrath which God will send as a punishment (cp. cxxxix 11); or, again, the deceitful tongue may be compared to burning coals (as in Prov. xvi 27). St James compares the sinful tongue to a fire "being set on fire by hell" (iii 6).

5. *Meshek*, if the correct rendering, refers to a barbarian tribe that dwelt between the mountains of Armenia and the Black Sea (Gen. x 2; 1 Par. i 5; Ezech. xxvii 13, xxxviii 3, xxxix 1).

Qedar—i.e., Arabians, descendants of Ismael (Gen. xxv 13; Is. xxi 16, 17, lx 7). "It is possible that, in the districts inhabited by the tribes of Meshekh and Kedar, Hebrew traders and travellers were accustomed to meet with more or less intense hostility" (Boylan).

7. The Psalmist greets them with the Hebrew "Good-day"—*shalom*, "peace"—but they answer with hostility.

PSALM CXX (HEB. 121)

TITLE

The same as at the head of the previous Ps.

SUBJECT

A beautiful song for pilgrims or travellers making their way through perils to the Holy City. Possibly it was chanted alternately, one voice singing one verse and another voice the following verse; or the first two verses may have been sung by one pilgrim as a solo, and the remainder by the group of pilgrims. In the midst of the dangers of travel, the singer looks towards Jerusalem afar off. From there he will obtain help from Yahwè the Creator, the watchful Guardian, the Protector from all evils in every moment of life.

APPLICATION

All of us are pilgrims and travellers on the road of life. Let us constantly raise our eyes to heaven for help in the difficulties that daily beset our progress.

VULGATE

1. Levavi oculos meos in montes,
unde veniet auxilium mihi.
2. Auxilium meum a Domino,
qui fecit caelum et terram.
3. Non det in commotionem pedem tuum:
neque dormitet qui custodit te.
4. Ecce non dormitabit neque dormiet,
qui custodit Israel.
5. Dominus custodit te, Dominus protectio tua,
super manum dexteram tuam.
6. Per diem sol non uret te:
neque luna per noctem.
7. Dominus custodit te ab omni malo:
custodiat animam tuam Dominus.
8. Dominus custodiat introitum tuum, et exitum tuum:
ex hoc nunc, et usque in saeculum.

-
1. I lift up mine eyes to the hills:
Whence cometh my help?
 2. My help is from Yahwè,
Maker of heaven and earth.
 3. May he not suffer thy foot to stumble:
And may thy Guardian slumber not.
 4. Behold, he neither slumbers nor sleeps—
The Guardian of Israel.
 5. Yahwè be thy Guardian:
Yahwè, thy shade at thy right hand.
 6. The sun shall not smite thee by day,
Nor the moon by night.
 7. Yahwè shall guard thee from all evil;
He shall guard thy soul.
 8. Yahwè shall guard thy going and coming
Henceforth and for ever.

OBSERVATIONS

- v. 1. *unde* is interrogative.
 v. 3. *neque*, as LXX, St Jer., Pesh.; M.T. omits conjunction.
 v. 5. *protectio*, as St Jer.: rather *shade* as M.T. and LXX σκέπη.
 v. 6. *uret te*, as LXX, prob. paraphrase of M.T. = St Jer. *percutiet te*.
 v. 7. *Dominus* (2): Omit; not in LXX ⲁ, M.T., St Jer.
 v. 8. *introitum, exitum*: Reverse order in M.T., St Jer.

NOTES

1. *to the hills*. Not that the Psalmist looks first to the mountain ranges and then far higher—to Yahwè (Kennedy in *Expos. Times*, December, 1915, p. 138); nor is the reference exclusively to Sion—the holy mountain (iii 5, xlvii 2), but rather to Juda (Is. xiv 25, lxv 9; Ezech. vi 2). The singer is a pilgrim or traveller. He looks towards Jerusalem far away, but realises that the Maker of heaven and earth can help him even though he is outside the Holy Land.
3. *thy foot to stumble*—on the journey to the Holy Land.
4. *neither slumbers*. He is unlike the gods of the heathen tribes through whose territory the traveller passes (3 K. xviii 27).
Guardian of Israel (cp. Gen. xxviii 15).
5. *thy shade* (cp. xc 1, 2).
6. As he is the shade, he will keep off sunstroke and moonstroke. "The moon is really dangerous in Oriental countries, where, if one is exposed too long to its rays, it produces cruel ophthalmia and cerebral inflammation which sometimes proves fatal" (Fillion). Travellers from afar to Jerusalem would naturally be exposed to these dangers from the sun and moon.
7. Not only from sunstroke and moonstroke, but from all evils, Yahwè will guard the pious pilgrim.
8. *going and coming*. In fact, he will guard every action of life (cp. Deut. xxviii 6, xxxi 2; 1 K. xxix 6; 2 K. iii 25; Acts i 21).

PSALM CXXI (HEB. 122)

TITLE

The Vulgate heading "Canticum graduum" is found in most Septuagintal texts, in the Targum, and in the Old Latin Psalters. The Massoretic Text, the Codex Sinaiticus of the Septuagint, (St Jerome's version from the Hebrew), Aquila and Symmachus all add: "of David."

SUBJECT

A pilgrims' hymn. The first verse tells of the joy at the prospect of making the pilgrimage: the next two verses speak of the arrival at the glorious city so splendidly built. Hither the tribes come up to worship at the central Sanctuary in accordance with the requirements of the Law (v. 4). Here also cases of importance are tried at the supreme court of the theocracy (v. 5). The pilgrim's prayer arises—peace on the Holy City, prosperity on those that love her, security for her against invasion (vv. 6, 7). This peace he asks also on behalf of his brethren and friends (v. 8). He seeks all good things for the Holy City, for there is the House of Yahwè our God (v. 9).

DATE AND AUTHORSHIP

Supporters of the so-called "Development Theory" are tied down to a late date, later, certainly, than the year 621 B.C. when Josiah is supposed to have "introduced" the idea of a central sanctuary. But the mention of the House of David as the supreme court of justice, and the description of the finely built city with ramparts and citadels, suggest that the Ps. is an early one. Indeed, we know that pilgrimages to the House of Yahwè were made in pre-Davidic days (see 1 K. [Sam.] i 3); so the evidence of the title in the Massoretic Text (St Jerome's version), etc. (see above) may well be trustworthy. The presence of supposed "late syntax" and "Aramaisms" counts for little until we know more of the history of the Hebrew language and of the transmission of the text.

Some commentators, Catholic and non-Catholic, suppose that the Ps. was written by an Israelite returning from

Babylon. This seems impossible. Jerusalem, in the Ps., is represented as a finely built city with gates, ramparts, and citadels. There is no idea that the city has been in ruins. The pilgrimages are of constant occurrence—indicating a period of settlement and peace (v. 4).

APPLICATION

We may recite the Ps. in the presence of our Lord weeping over Jerusalem (see note on v. 6).

The Ps. was a favourite with St Aloysius. "Aloysius now thought himself bound to devote himself exclusively to preparation for death. He begged Fr. Anthony Guelfucci, who was his very intimate friend, to come to him every evening. The Father would then place a crucifix on a little table beside the bed, and read to the invalid the seven penitential Pss. Aloysius folded his hands, gazed steadily at the crucifix, remained in deep recollection, and shed abundant tears. When emotion overcame him, the reciter would pause awhile. He was similarly moved when passages from St Augustine, St Bernard, or the Pss. were read to him; the 83rd and 121st Pss. were his special favourites" (Meschler, *Life of St Aloysius Gonzaga*, Eng. tr., p. 251).

VULGATE

1. Laetatus sum in his, quae dicta sunt mihi:
In domum Domini ibimus.
2. Stantes erant pedes nostri
in atriis tuis, Jerusalem.
3. Jerusalem, quae aedificatur ut civitas:
cujus participatio ejus in idipsum.
4. Illuc enim ascenderunt tribus, tribus Domini:
testimonium Israel ad confitendum nomini Domini.
5. Quia illic sederunt sedes in iudicio,
sedes super domum David.
6. Rogate quae ad pacem sunt Jerusalem:
et abundantia diligentibus te:
7. Fiat pax in virtute tua:
et abundantia in turribus tuis.
8. Propter fratres meos, et proximos meos,
loquebar pacem de te.

9. Propter domum Domini Dei nostri,
quaesivi bona tibi.
-
1. I was glad when they said unto me:
"To the House of Yahwè we go."
2. Our feet now stand
Within thy gates, O Jerusalem.
3. O Jerusalem that art builded as a city
All compact together.
4. Thither go up the tribes,
The tribes of Yah,
To give thanks to the name of Yahwè
[According to] the testimony to Israel.
5. Yea, there are set the judgement-seats.
The seats of David's house.
6. Pray for the peace of Jerusalem:
May they that love thee prosper.
7. Peace be within thy ramparts,
And prosperity within thy citadels.
8. For the sake of my brethren and friends
Let me bespeak thee peace.
9. For the sake of the House of Yahwè our God
Let me seek for what is to thy good.

OBSERVATIONS

- v. 1. *in his quae dicta sunt* : Rather *eo quod dixerint*, St Jer. The Heb. partic. may denote repetition, so that the sense may be : *I am glad whenever people say to me.*
- v. 2. *atriis* : Rather *portis*, St Jer. The LXX αὐλαῖς may be corruption of πυλαῖς.
- v. 3. Divide as LXX, St Jer., Vulg. : not as M.T.
aedificatur : The Heb. passive partic. is better rendered by St Jer. *aedificaris*.
cujus participatio ejus, as LXX = שֶׁהִבְרָה לָהּ : St Jer. reads as Vulg., which means *whose fellowship is united*. But M.T. שֶׁהִבְרָה-לָהּ refers to the compact structure of the city.
cujus . . . ejus is a Hebraism.
in idipsum = St Jer. *simul*.
- v. 5. *in* : Heb. ל genitive. Also for *super* ; St Jer. *sedes domui David*.

- v. 6. *quae ad . . . sunt* can be omitted with St Jer.
et abundantia, as LXX, reading לְיִשְׁרָאֵל instead of M.T.
יְשֻׁעָי = St Jer. *sit bene* (*his qui diligunt te*).
v. 7. *virtute* : Rather *muris*, St Jer. The Heb. means *ramparts*.
et, as LXX: not in M.T., St Jer.
turribus is better than St Jer. *domibus*.
v. 9. *quaesivi* : Rather *quaeram*, St Jer.

NOTES

1. This verse sums up the pleasure of the Psalmist at being invited to make the pilgrimage, and the joy experienced during the visit to the Holy City.
2. Here he speaks of the arrival at the gates of Jerusalem.
3. Unlike the straggling little towns and villages through which the pilgrims have passed on their journey, Jerusalem presents a splendid appearance—a city with fine buildings.
4. *the testimony to Israel*. This must be taken as a parenthesis. Possibly the words have crept into the text from a marginal annotation. The *testimony* was the law enjoining pilgrimages thrice a year to the central sanctuary (Ex. xxiii 17, xxxiv 23; Deut. xvi 16).
5. Not only is Jerusalem a well-built city and the official resort for pilgrims, it was also the place where the highest court of justice—the *judgement-seats*—decided difficult legal cases. Such cases had, by law, to be brought “to the place which Yahwè thy God shall choose” (Deut. xvii 8). The courts are called “seats of David’s house” because the royal tribunal—the King in Council—was naturally the supreme court of appeal.
6. The Greek τὰ εἰς εἰρήνην suggests that our Lord had this Ps. in mind when, “seeing the city he wept over it, saying: If thou hadst known, and that in this thy day, the things that are to thy peace—τὰ πρὸς εἰρήνην (Lk. xix 42).” The connection between “peace” and “seeing” in reference to Jerusalem (the first part of the word is near the Hebrew verb meaning “see,” and the latter part near *shalom* meaning “peace”) is probably founded on popular etymology: see Ps. cxxvii 5, 6, and the Breviary Hymn on the Feast of the Dedication of a church:

Caelestis urbs *Jerusalem*,
 Beata *pacis visio*.

8. After praying for peace for the sake of the city itself, he renews the petition for the sake of the Jewish people; and a third time he asks this peace—for the object of his greatest affection, the House of Yahwè at Sion.

PSALM CXXII (HEB. 123)

TITLE

See Ps. cxx. It is not easy, however, to see how this Ps. is suitable for pilgrims. The Psalmist and his companions seem to be suffering punishment from God. Possibly the enemies (v. 4) are the heathens who persecute the pilgrims on their journey. Or the Ps. may have been written for pilgrims at a time when Israel was suffering some oppression.

SUBJECT

As slaves in disgrace keep their eyes fixed on the hands of their lords or mistresses for the least signal of forgiveness, so the Psalmist and his fellow-worshippers fix their eyes on heaven, waiting till God may show some sign of mercy towards them. At present he is angry with his people and is punishing them by allowing their enemies to sneer and mock at them.

DATE

This cannot be determined. Briggs's statement that the Ps. "belongs to the Greek period, when fidelity to Yahweh was emphasised," is a choice tit-bit of criticism!

APPLICATION

A prayer for mercy when we are suffering evils brought upon us by our sins. Or a prayer for the holy souls in Purgatory, waiting anxiously for a sign of release from their pains.

VULGATE

1. Ad te levavi oculos meos,
qui habitas in caelis.
2. Ecce sicut oculi servorum,
in manibus dominorum suorum,
Sicut oculi ancillae in manibus dominae suae:
ita oculi nostri ad Dominum Deum nostrum,
donec misereatur nostri.

3. Miserere nostri, Domine, miserere nostri:
quia multum repleti sumus despectione:
4. Quia multum repleta est anima nostra:
opprobrium abundantibus, et despectio superbis.

1. Unto thee I lift up mine eyes,
O thou that dwellest in heaven.
2. Behold, as the eyes of slaves
Are on their master's hands;
As the eyes of a slave-girl
Are on the hand of her mistress;
So are our eyes on Yahwè our God,
Until he have pity on us.
3. Have pity on us, O Yahwè, have pity on us,
For we are exceedingly filled with contempt.
4. Our soul is exceedingly filled
With the mockery of those at ease,
And the contempt of them that are proud.

OBSERVATIONS

v. 2. *in manibus* : Plur. also LXX; M.T., St Jer. sing.

v. 4. *Quia* : Omit; not in M.T., St Jer., LXX.

opprobrium : In M.T. the artic. with constr. is an impossibility. St Jer. reads *opprobrio* (and *despectione* instead of *despectio*) "in agreement with its [the verb *repleo*] usage elsewhere in this Psalter and in the canonical books of the O.T." (Harden, *Psalterium juxta Hebraeos Hieronymi*, p. xxiv), thus giving the true meaning of the original.

abundantibus should be *abundantium*, St Jer. The Heb. word means *those at ease, secure, free from trouble*. In M.T. change ן to ך.

et, as LXX, St Jer. Insert in M.T.

despectio : Read *despectione* with St Jer. (see above).

superbis : Read *superborum* with St Jer. In M.T. read Kt. (with vers.), not Qr.

PSALM CXXIII (HEB. 124)

TITLE

The Vulgate has simply "Canticum graduum"; but the Codex Sinaiticus, the Massoretic Text, the Targum, and St Jerome's Hebrew Psalter, all attribute the Ps. to David.

The difficulty of the previous Ps., how its contents were suitable for a pilgrims' song, is repeated here. This Ps. seems like a sequel to Ps. cxxii.

SUBJECT

An act of thanksgiving, wherein it is acknowledged that, but for God's help, Israel would have been completely overcome by a furious enemy likened to a rushing torrent (vv. 1-5). Blessed be God who prevented the catastrophe (v. 6.). Israel was like a bird ensnared in a trap; but now it rejoices in its regained liberty (v. 7). The great Creator of heaven and earth effected the release (v. 8).

AUTHORSHIP

Apart from the so-called "Aramaisms," there are no strong reasons why David should not have written this Ps. External evidence is in favour of this, and the ideas and language are found in Davidic compositions (cp. v. 1 with xciii 17; v. 2 with iii 1; v. 4 with xvii 17, lxviii 2, 3, 16; v. 6 with vii 3; v. 7 with x i, xc 3).

APPLICATION

Thanksgiving after overcoming the assaults of violent temptation. Also an act of thanksgiving after Confession.

VULGATE

1. Nisi quia Dominus erat in nobis, dicat nunc Israel:
2. nisi quia Dominus erat in nobis,
Cum exsurgerent homines in nos,
3. forte vivos deglutissent nos:
Cum irasceretur furor eorum in nos,
4. forsitan aqua absorbuisset nos.
5. Torrentem pertransiuit anima nostra:
forsitan pertransisset anima nostra aquam intolerabilem.
6. Benedictus Dominus
qui non dedit nos, in captionem dentibus eorum.
7. Anima nostra sicut passer erepta est
de laqueo venantium:
Laqueus contritus est,
et nos liberati sumus.

8. Adjutorium nostrum in nomine Domini,
qui fecit caelum et terram.

-
1. If Yahwè had not been with us—
Let Israel now say—
 2. If Yahwè had not been with us,
When men rose up against us,
 3. Then had they swallowed us alive,
When their anger was kindled against us.
 4. Then had the waters swept us away,
The torrent had passed over us,
 5. The raging waves had passed over us.
 6. Blessed be Yahwè
Who gave us not up, a prey to their teeth.
 7. Our life is like a bird
Escaped from the fowler's snare.
The snare was broken,
And we escaped.
 8. Our help is in the name of Yahwè,
The Maker of heaven and earth.

OBSERVATIONS

- v. 1. *Nisi quia . . . erat* : Rather *Nisi fuisset*, St Jer.
v. 3. *forte . . . forsitan . . . forsitan* : The Heb. word is found only here.
It is the apodosis after *Nisi*. See Driver's *Tenses*, § 139.
v. 4. *aqua* : M.T., St Jer. plur.
v. 5. With M.T., St Jer. make *Torrents* subj. and *animam* obj.
Similarly, in next line, read with St Jer.: *forsitan transissent
super animam nostram aquae.*
intolerabilem : LXX ἀνυπότατον, *irresistible*, or perhaps
unfathomable ; so some Old Latin texts *immensam*. The Heb.
word is found only here and means *insolent, raging, proud* ;
St Jer. *superbae*.
v. 7. *erepta est . . . liberati sumus* : Same vb. in Heb.

NOTES

3. It is not easy to decide whether there is here a figure of a wild beast (and a new figure of engulfing waters in vv. 4, 5), or whether the figure of the engulfing waters begins with this verse. In lxviii 16 the verb *swallowed* is used of the deep flood.

PSALM CXXIV (HEB. 125)

TITLE

This "Canticum graduum" is more easily understood than the two preceding Pss. as a hymn for pilgrims. Mount Sion and the hills round the Holy City would suggest the presence and protection of Yahwè; and the prayer in vv. 4, 5 is similar to the pilgrims' petition in cxxi 6-9.

SUBJECT

They who trust in God are as secure as Mount Sion protected by the presence of Yahwè. As the hills round about Jerusalem safeguard the city, so does Yahwè protect his people on every side (vv. 1, 2). He will never allow the city to come under the sway of a heathen and foreign sceptre, lest (or, provided that ?) his people be (or, be not ?) contaminated with iniquity (v. 3). A prayer, similar to that in cxxi 6-9, closes the hymn. May God bestow favours on the upright of heart: may he expel from the city those that turn to evil ways: may peace reign over Israel (vv. 4, 5).

DATE

The fact that Mount Sion and Jerusalem are considered by the Psalmist as absolutely secure and enjoying peace, makes it clear that the Ps. was written neither during the Exile nor in the troublesome times that immediately followed.

APPLICATION

Confidence in our belief that "*facienti quod in se est, Deus non denegat gratiam.*"

VULGATE

1. Qui confidunt in Domino, sicut mons Sion:
non commovebitur in aeternum,
qui habitat in Jerusalem.
- 2 Montes in circuitu ejus:
et Dominus in circuitu populi sui,
ex hoc nunc et usque in saeculum.

3. Quia non relinquet Dominus virgam peccatorum super
sortem justorum:
ut non extendant justi ad iniquitatem manus suas.
4. Benefac, Domine, bonis,
et rectis corde.
5. Declinantes autem in obligationes
adducet Dominus cum operantibus iniquitatem:
pax super Israel.

-
1. They who trust in Yahwè
Are like to the mount of Sion.
He who dwelleth in Jerusalem
Shall never be moved.
 2. Round about her are the hills,
And Yahwè is round about his people,
Henceforth and for ever.
 3. For he will not allow the sceptre of the wicked to rest
On the lot of them that be just,
That so the just put not forth
Their hands unto iniquity.
 4. Do good, O Yahwè, to the good,
And to them that are upright of heart.
 5. But those that turn aside to crooked ways,
Yahwè shall lead away with workers of iniquity.
Peace be upon Israel !

OBSERVATIONS

v. 1. *non commovebitur* . . . *Jerusalem* : This division taken from the LXX is different from that in M.T., St Jer. Further, instead of reading יָשָׁב (St Jer. *habitabilis*), Vulg., LXX read יָשָׁב. Still further, the former authorities attach *in aeternum* to the third line; and in M.T. *Jerusalem* (without *in*) is at the beginning of v. 2. That the better rendering is that of Vulg., LXX, is seen by comparing the translation given above with that of M.T. which reads literally :

“ They that trust in Yahwè
Are as Mount Sion,
[Which] shall not be moved :
For ever it abideth.
Jerusalem hills are round about her,” etc.

- v. 1. *qui habitat* refers to Yahwè (cp. ii 4, ix 8, xxviii 10, ci 13).
- v. 3. *relinquet*, as LXX—i.e., יָנִיחַ instead of M.T. יָנִיחַ, where *virga* has to become the subj., as also St Jer. *non requiescet virga*. The LXX is preferable.
- Dominus*: Omit; not in LXX א, M.T., St Jer.
- peccatorum*, as LXX, Pesh., Sym. = רָשָׁע or רָשָׁעִים instead of M.T. רָשָׁע = St Jer. *impietatis*.
- ut*: Heb. לְמַעַן always seems to mean *In order that* or *with the intent that*; but here *provided that* (if possible) would give a better idea.
- v. 4. *rectis corde*: Prob. read לְיִשְׁרֵי לֵב instead of M.T. בְּלִבָּתָם.
- v. 5. *obligationes*: LXX σπαραγγαῖαι, “properly knots tied tight” (Rickaby); St Jer. *pravitates*; B.D.B. *crookednesses*. The Heb. word is only found elsewhere in the Canticle, Judges v. 6, which, according to critics is very early Hebrew!

NOTES

1. They who trust in Yahwè are like Mount Sion, because there is God's dwelling-place (see xlv 5; Zach. ii 10), permanently fixed.
2. As the hills around Jerusalem permanently protect the Holy City, so the trustful people of God are ever protected by his presence.
3. God will not allow the sceptre of the wicked to hold sway at Sion: on the contrary, from there will begin the rule of the sceptre that is to dominate over God's enemies (cix 2).
5. Peace be upon Israel (cp. cxxi 6, note).

PSALM CXXV (HEB. 126)

TITLE

“Canticum graduum.”

SUBJECT

The Psalmist looks forward to Messianic times when God will “restore the prosperity” of his people. Then, as if in dreamland, they shall be filled with laughter and shall cry for sheer joy! Then shall the Gentiles recognise the great things that Yahwè has done for Israel and also for themselves, “for us” (v. 3). But the Messianic age is not yet; at present men go sadly to their daily toil and sow their

seed with tears. So Israel prays for the advent of this blessed change, for the age when God shall wipe away the tears, and copious harvests shall be gathered with joy.

DATE

Nothing can be determined from the phrase "restore the prosperity" (v. 1), which has nothing to do with the Babylonian Captivity (see note on xiii 7). Commentators, Catholic and non-Catholic, who assert that this Ps. belongs to the Exile or the period of the Restoration, have no evidence to prove their statement.

VULGATE

1. In convertendo Dominus captivitatem Sion:
facti sumus sicut consolati:
2. Tunc repletum est gaudio os nostrum:
et lingua nostra exultatione.
Tunc dicent inter Gentes:
Magnificavit Dominus facere cum eis.
3. Magnificavit Dominus facere nobiscum:
facti sumus laetantes.
4. Converte, Dominus, captivitatem nostram,
sicut torrens in Austro.
5. Qui seminant in lacrimis,
in exultatione metent.
6. Euntes ibant et flebant,
mittentes semina sua.
Venientes autem venient cum exultatione,
portantes manipulos suos.

-
1. When Yahwè shall have restored the prosperity of Sion,
We shall be like unto them that dream.
 2. Then shall our mouth be filled with laughter,
And our tongue with a joyous cry.

Then shall they say among the nations:—

"Yahwè hath done great things for these.

3. Yahwè hath done great things for us:
We are glad indeed."

4. Restore, O Yahwè, our prosperity,
Like as the streams in the Negeb.
5. They who sow in tears shall reap in joy.
6. One goeth forth weeping, scattering his seed:
One shall come with a joyous cry, carrying his sheaves.

OBSERVATIONS

- v. 1. *In convertendo Dominus captivitatem* : The peculiar grammar is due to a slavish attempt to reproduce the LXX: *Ἐν τῷ ἐπιστρέφει Κύριον τὴν αἰχμαλωσίαν*. In M.T. *שִׁיבָה* is prob. scribal error for *שִׁבִּית* (cp. v. 4, Qr.). St Jer. gives better translation: *Cum converterit Dominus captivitatem*. Translate *restored the prosperity* as xiii 7, lxxxiv 2.
- facti sumus* : The Heb. perf. is here prophetic. The prosperity is not yet granted, as is clear by v. 4. Translate by future.
- consolati* : Rather *somniantes*, St Jer., which is the meaning of the Heb. vb. here.
- v. 2. *gaudio* : Rather *risu*, St Jer., as M.T., and Vulg. in Job viii 21. *exultatione* : St Jer. *laude*. The Heb. means a *cry* either of grief as xvi 1, or of joy as here and vv. 5, 6.
- v. 4. *torrens* : St Jer. *rivum* (al. *rivus*). M.T. plur.
- austro* : The Heb. is prob. a proper name for the southern part of Palestine.
- v. 6. In M.T., St Jer. the verbs are singular impersonal.
- mittentes semina sua* = LXX *αἶροντες* (al. *βάλλοντες*) *τὰ σπέρματα αὐτῶν*. M.T. has *נִשָּׂא מִיֶּשֶׁת־הַזֶּרַע*. The word *מִיֶּשֶׁת* is only found here and Job xxviii 18. In latter place it refers to "drawing up" wisdom as if "fishing" for it; which meaning is impossible here. B.D.B. suggests here "bearing the trail of seed." St Jer.: *portans ad seminandum sementem*. The best solution is that suggested by Lagrange, Duhm, and others—viz., omit *נִשָּׂא* as an intrusion from 6b, and read *מִיֶּשֶׁת*.

NOTES

1. *like unto them that dream* — i.e., enjoying a state of things that seems too good to be real.
2. The converted Gentiles will acknowledge God's great mercies to the Jews under the old dispensation and his great favours to themselves under the new dispensation (v. 3).
4. But the Messianic age is not yet come; so prayer is made for its advent. As the beds of the streams in the Negeb (the southern desert of Juda, Jos. xv 19, Ju. i 15) are

dry at one season of the year, but later are full of copious waters that give fertility to the soil, so may Messianic benefits come flowing upon Israel, at present so dry, so fruitless, so hopeless.

5. The present time is one of toil and sadness; but the joyful Messianic age with its fruitful harvests will change all this (cp. our Lord's words in Jo. iv 35-38).

PSALM CXXVI (HEB. 127)

TITLE

This "gradual psalm" is ascribed to Solomon in all except Septuagintal texts.

SUBJECT

The blessings of a large family. Children are the gift of God; without them the labours of the present generation are all in vain, and the security of the city in future years will be imperilled (vv. 1-3). Children are like so many arrows in a warrior's quiver. With such arrows a man may defy any adversary (vv. 4, 5). The underlying idea is that sterility is a curse.

AUTHORSHIP

There is no reason why Solomon, who, seeing the extension of the Jewish kingdom, would recognise the necessity of a good birth-rate, should not have written this excellent Ps. "The poem is almost entirely composed of proverbs, which, in expression, greatly resemble those of Solomon" (Fillion).

APPLICATION

The application in these days of neo-paganism is obvious.

VULGATE

1. Nisi Dominus aedificaverit domum,
in vanum laboraverunt qui aedificant eam.
Nisi Dominus custodierit civitatem,
frustra vigilat qui custodit eam.
2. Vanum est vobis ante lucem surgere:
surgite postquam sederitis, qui manducatis panem doloris.
Cum dederit dilectis suis somnum:

3. ecce haereditas Domini filii: merces, fructus ventris.
4. Sicut sagittae in manu potentis:
ita filii excussorum.
5. Beatus vir qui implevit desiderium suum ex ipsis:
non confundetur cum loquetur inimicis suis in porta.

-
1. Except Yahwè continues to build the house,
Its builders have laboured in vain.
Except Yahwè continues to guard the city,
Its guard has watched in vain.
 2. 'Tis vain for you who rise early, (and) take rest late,
Eating bread (earned by) toil,
Seeing that he giveth sleep (of death) to his beloved.
 3. Behold, children are an heritage from Yahwè:
Fruit of the womb is profit.
 4. Like arrows in the warrior's hand
Are children of youth.
 5. Well shall the man be
Who filleth his quiver therewith:
He shall not be put to shame
When they speak with enemies at the gate.

OBSERVATIONS

- v. 1. *aedificaverit*: The Heb. imperf. here denotes continuous action.
In M.T. **יב** is superfluous.
- v. 2. *ante lucem*: St Jer. *de mane*. The Heb. means *early*.
surgite = LXX T *ἐγείρεσθε*, but better texts *ἐγείρεσθαι* (*μετὰ τὸ καθῆσθαι*). With St Jer., M.T., however, omit *surgite* altogether (due to dittog.).
postquam (as St Jer.) should be taken as antithetical with *de mane*, and as a partic. as in M.T.
Cum: LXX *ὅταν*. Read **כִּי** instead of M.T. **כִּן** = St Jer. *sic. dilectis*: Plur. also LXX. St Jer. (*diligentibus se*), against M.T. sing. In Vulg. put full-stop after *somnum*.
- v. 4. *excussorum*, as LXX reading from vb. **נָעַר**, *shake*, but the meaning here is *youth*, as in Sym., Theod., St Jer.
- v. 5. *desiderium*: Read *pharetram* with St Jer., M.T.
confundetur. loquetur: St Jer., M.T., and some LXX texts read plur. in both cases. Prob. LXX **κ** is correct, reading sing. for first vb. and plur. for second.
suis: Omit; not in M.T., St Jer.

NOTES

1. *Except Yahweh*, etc. Cp. Jacob's words to Rachel: "Am I as God, who hath deprived thee of the fruit of thy womb?" (Gen. xxx 2).
build the house—i.e., give offspring so that the family line may continue (cp. Ex. i 21; Deut. xxv 9; 1 K. [Sam.] ii 35; 2 K. vii 27; 3 K. xi 38 [Solomon]; 1 Par. xvii 10).
2. Vain for the men of Israel to get up early and stay at work till late hours in order to earn their bread by the sweat of their brow (cp. Gen. iii 17) if there are no children to follow after them. For the present men of Israel, God's *beloved* (cp. Deut. xxxiii 12; Is. v 1; Jer. xi 15; Ps. lix 6), cannot live for ever, but must sooner or later rest in the sleep of death (cp. Job xiv 12).
3. *an heritage*. "Something which belongs altogether to the Lord, and which he gives, therefore, of his own good pleasure. Sons are a gift received directly from God; they are therefore *God's* inheritance—not something inherited from men" (Boylan).
4. *Like arrows*. "It is said to be a Chinese custom to hang a bow and arrow at the house-door, on the birth of a son, to show that the family has got a defender" (McSwiney).
children of youth—i.e., born while the parents are still young (cp. Gen. xlix 3) Such sons will be grown up and able to defend their parents before these are aged or dead. For the meaning of *fili excussorum* St Marcella wrote to St Jerome. His reply is in Epis. xxiv of his works (P.L., t. 22, col. 448-451).
5. *enemies at the gate*. This may refer to legal litigation, which took place at the courts held at the gates of the city (cp. Deut. xvi 18, xxi 19; Jos. xx 4; Ruth iv 1; Job xxix 7). "Obviously a strong bodyguard of sturdy sons would help to secure for their father fair play when he had to deal with rivals, at the gate" (Boylan). But the previous verse and the reference to the guarding of the city (v. 1) suggest that a military significance is meant. The father of many sons will be a proud man when he hears of his soldier-sons exacting terms from an enemy at the gate of a captured city (cp. Rabshakeh [Rabsaces] below the walls of Jerusalem, Is. xxxvi).

PSALM CXXVII (HEB. 128)

TITLE

"Canticum graduum."

SUBJECT

The blessings of religious home-life. The father is a God-fearing man who by his industrious toil provides for his wife and children comfort and happiness (vv. 1, 2). His good wife is busy with household duties and not with outdoor diversions: like a fruitful vine she bears many fine children, who sit round the family board like so many healthy young olive plants (v. 3). Thus is the God-fearing householder blessed. May God bless him still further by keeping war from Jerusalem during his life, and by giving him long years, so that he may live to see his children's children (vv. 4-6).

DATE

The time is evidently one of peace; but the actual date cannot be determined.

APPLICATION

Far wiser than modern politicians, the Psalmist saw the importance of religion in the land and of the sanctity of the home-life.

VULGATE

1. Beati omnes, qui timent Dominum,
qui ambulant in viis ejus.
 2. Labores manuum tuarum quia manducabis:
beatus es, et bene tibi erit.
 3. Uxor tua sicut vitis abundans,
in lateribus domus tue.
Filii tui sicut novellae olivarum,
in circuitu mensae tue.
 4. Ecce sic benedicetur homo,
qui timet Dominum.
 5. Benedicat tibi Dominus ex Sion:
et videas bona Jerusalem omnibus diebus vitae tuae.
 6. Et videas filios filiorum tuorum,
pacem super Israel.
-

1. Well is every one that feareth Yahwè,
That walketh in his ways.
2. Thou shalt eat the produce of thy hands :
Happy art thou, and well is it with thee.
3. Thy wife is like to a fruitful vine
In the inmost parts of thy house :
Thy children to shoots of olive trees
Round about thy table.
4. Behold, thus is blessed
The man that feareth Yahwè.
5. May Yahwè bless thee from Sion,
And mayest thou see Jerusalem prosperous
All the days of thy life.
6. And mayest thou see thy children's children.
Peace be upon Israel.

OBSERVATIONS

- v. 1. Read sing. *Beatus omnis*, etc., as in M.T., St Jer.
v. 2. *Labores* : Plur. also LXX; M.T., St Jer. sing.
quia : St Jer. *cum* ; M.T. יָד . Omit with LXX.
v. 3. *abundans* : Rather *fructifera*, St Jer.
lateribus : St Jer. *penetrabilibus* is better.
v. 4. Omit יָד in M.T. : not in Vulg., LXX, St Jer., Pesh.
v. 5. *et videas* (also v. 6). The Heb. imperative instead of jussive
expresses greater energy. See Driver's *Tenses*, § 65.
v. 6. *pacem* : Rather *Pax*.

NOTES

1. Cp. cxi 1.
2. Independent and happy, the God-fearing man will never
be cursed as an evil-doer (contrast Lev. xxvi 16; Deut.
xxviii 30-33; Ps. cviii 11).
3. The wife of the upright man will have a fruitful womb,
bearing children like a *fruitful vine* that bears many
grapes (cp. cxxvi 3).
inmost parts. Unlike the foolish woman who sits
gossiping at the door of the house (Prov. ix 13, 14), the
good man's wife keeps to the woman's apartments
situated at the back of the house. Her chief care is the
home, the children and the servants. She knows not
modern feminism.

The *olive* tree is the symbol of health and vigour. As the parent tree grows old, young shoots spring up around it.

5. *from Sion*—where Yahwè was enthroned over the Ark (cp. xix 3).
6. The religious man need not fear the curse in Deut. xxviii 41.

Peace be upon Israel. See note on cxxi 6.

PSALM CXXVIII (HEB. 129)

TITLE

“A song of the goings-up.”

SUBJECT

In spite of continual persecution from the time of her “youth”—*i.e.*, from the time of the oppression in Egypt—Israel has never been exterminated. Her enemies have ploughed long furrows into her back, but the just Yahwè has always put a stop to their wickedness (vv. 1-4). May all the foes of Sion be brought to shame. May they be like grass that grows for a short time on the housetops, but soon is dried up, is never reaped nor gathered into sheaves, and never hears the blessing of the passers-by invoked upon the reapers (vv. 5-8).

DATE and AUTHORSHIP cannot be determined.

APPLICATION

The Catholic Church has from the day of her birth suffered a series of persecutions. Her enemies shall all be brought to shame, for, unlike them, she will exist for all time.

VULGATE

1. Saepe expugnaverunt me a juventute mea,
dicat nunc Israel:
2. Saepe expugnaverunt me a juventute mea:
etenim non potuerunt mihi.
3. Supra dorsum meum fabricaverunt peccatores:
prolongaverunt iniquitatem suam.

4. Dominus justus concidit cervices peccatorum:
5. Confundantur et convertantur retrosum omnes,
qui oderunt Sion.
6. Fiant sicut foenum tectorum:
quod priusquam evellatur, exaruit:
7. De quo non implevit manum suam qui metit,
et sinum suum qui manipulos colligit.
8. Et non dixerunt qui praeteribant:
Benedictio Domini super vos:
benediximus vobis in nomine Domini.

-
1. Much have they harassed me from my youth—
Let Israel now say:
 2. Much have they harassed me from my youth:
Yet they have not prevailed against me.
 3. Upon my back the plowers plowed:
They made their furrows long.
 4. Yahwè is just:
He cut asunder the ropes of the wicked.
 5. Let them be ashamed and turned back—
All who hate Sion.
 6. Let them be as grass on the housetops,
Which drieth up ere it is plucked;
 7. Wherewith no reaper filleth his hand,
Nor sheave-gatherer his bosom:
 8. And the passers-by say not:—
"The blessing of Yahwè be upon you;
In the name of Yahwè we bless you."

OBSERVATIONS

- v. 1, 2. *Saepe* : Also St Jer. The Heb. adv., however, denotes measure rather than time.
- v. 2. *etenim* : Rather adversative *sed*, as St Jer.
- v. 3. *dorsum* is better than St Jer. *cervicem*.
fabricaverunt : The Heb. vb. may mean *engrave*, *cut into*, but here the meaning *ploughed* (St Jer. *arabant*) is the correct one.
peccatores, from LXX reading רָשָׁעִים instead of M.T. חֲרָשִׁים
 =St Jer. *arantes*.
iniquitatem suam, from LXX reading עוֹנוֹתָם instead of M.T. לְמַעַנְיָתָם (Qr.). The meaning of latter is not certain, but St Jer. *sulcum suum* is prob. correct.

v. 4. *justus* is predicate, not adjective.

cervices, as LXX. St Jer. *laqueos*. The word in M.T. means *ropes* or *cords*. Buhl suggests that LXX αὔχενα(s) is a corruption of σχοίνους = *ropes*. The word *ropes*, however, is rather puzzling in this verse (see note below). Briggs prefers LXX and reads מִבֵּיבֵי *backs*.

v. 6. *evellatur*: LXX ἐκσπασθῆναι; St Jer. (*statim ut*) *viruerit*. The Heb. vb. usually means *draw out* (a sword); but here the meaning seems to be *pluck*, as LXX. Yet the reading remains difficult. Aq. has ἀνέθαιεν. Some writers think of the blade of grass *drawn out*—i.e., bursting into bud (see B.D.B., p. 1025).

NOTES

1. *my youth*—i.e., the time of captivity in Egypt (see Jer. ii 2; Osee ii 15). Agellius quotes Theodoret: “Haec verba longe aptius in Ecclesiam nostram convenire, cujus primordiis reges et principes hujus mundi omnibus viribus omnique studio adversati sunt, eorum tamen conatus irriti, Deo illis obsistente, ceciderunt.”
3. Enemies have lacerated the land of Israel like ploughs cutting into the soil.
4. *the ropes*. The exact meaning is not easily determined. The best interpretation seems that which regards the enemies of Israel as oxen ploughing up the Land, but God breaks the ropes by which the yoke was fastened to the neck of the ox, and thereby prevents further ploughing. Others think that the figure of v. 3 is now changed, and that here *Israel* “is the wearied ox that has been ploughing for the stranger” (Boylan), but God cuts the cords of its yoke. Finally, the reading of the Vulgate (from the Septuagint) *cervices* may be correct.
6. Grass growing on the housetop has no depth of soil; hence it quickly withers away (cp. 4 K. xix 26; Mtt. xiii 5). It is useless for the reapers and will never be carried by harvesters in the folds of their garments (cp. 2 Esdr. v 13). Over it will never be heard the greeting of the passers-by to the reapers: “The Lord be with you.”
8. To the greeting of the passers-by the reapers replied: “The Lord bless you” (see Ruth ii 4). Thus the last line of the Ps. is a reply to the preceding—as the Targum understands.

PSALM CXXIX (HEB. 130)

TITLE

“ A song of the goings-up.”

SUBJECT

This is the sixth Penitential Ps., and also the final Ps.—recited as an act of contrition—in the official *Praeparatio ad Missam*.

In the very depths of depression caused by a sense of sin, the Psalmist cries out to God. Should God demand strict justice with regard to sin, the outlook for man would be hopeless indeed (vv. 1-3). But he is a God of loving forgiveness, whose Law is mercy and clemency; so, with unbounded hope, the Psalmist will wait for merciful forgiveness from him who will redeem Israel from all its iniquities (vv. 4-8).

DATE

The majority of commentators think of an exilic or post-exilic date. This is largely due to interpreting the Ps. in a national sense—Israel in the depths of wretchedness is the speaker. It will be noticed, however, that if we subtract the last few lines—which may easily be additions—the Ps. has a personal rather than national ring. The second verse recalls 2 Par. vii 15; and the Ps. seems to have been known to Solomon (cp. 2 Par. vi 39-41).

APPLICATION

The faithful know this Ps. well; for the Church has adopted it as a prayer on behalf of the souls, who, in Purgatory, full of hope, wait for complete forgiveness from the merciful Redeemer. The Ps. may also be said for strength against despair.

VULGATE

1. De profundis clamavi ad te, Domine:
2. Domine, exaudi vocem meam:
Fiant aures tuae intendentes,
in vocem deprecationis meae.
3. Si iniquitates observaveris, Domine:
Domine, quis sustinebit ?

4. Quia apud te propitiatio est:
et propter legem tuam sustinui te, Domine.
Sustinuit anima mea in verbo ejus:
5. speravit anima mea in Domino.
6. A custodia matutina usque ad noctem:
speret Israel in Domino.
7. Quia apud Dominum misericordia:
et copiosa apud eum redemptio.
8. Et ipse redimet Israel,
ex omnibus iniquitatibus ejus.

1. Out of the depths I cry unto thee, O Yahwè:
2. Lord, hear my voice.
Let thine ears be attentive
To the voice of my supplication.
3. If thou, O Yah, shouldst mark iniquities,
Lord, who shall stand !
4. But with thee there is forgiveness:
By reason of thy law I wait for thee, O Yahwè.
5. My soul doth wait for his word:
6. My soul doth hope in the Lord.
From the morning watch till that of night:
7. Let Israel hope in Yahwè.
For with Yahwè there is mercy,
And with him plenteous redemption.
8. And he shall redeem Israel.
From all his iniquities.

OBSERVATIONS

- v. 2. *deprecationis* : Sing. also LXX, St Jer. M.T. plur.
- v. 4. *et propter legem tuam* : The conjunction is not in LXX, M.T., St Jer. *legem tuam* is also the reading of LXX R and Sym.; but LXX S, A, T has *ὀνόματός*, which may possibly be due to Ps. xxiv 11, but more probably is a corruption of *νόμον σου*. This means that the original word under LXX, Vulg., Sym. was תִּירָה or תִּירָתָךְ. Against this M.T. has תִּירָא, (*that*) *Thou mayest be feared*, which is also the reading of Aq. *ἐνεκεν φόβου*. St Jer. gives *cum terribilis sis*; but in his letter to Sunnia and Fretela (P.L., t. 22, col. 865) he remarks that *propter nomen tuum* is found in "plura exemplaria" of the LXX, while his Hebrew reads "Thira." The satis-

factory reading is undoubtedly that of Vulg., Sym. and original LXX. M.T. obviously gives an abrupt transition.

Read therefore לַמַּעַן-הוֹרֶתֶךָ.

sustinui te, Domine: Attach this to preceding as in Vulg., LXX, and do not begin a new line as in M.T., St Jer. As in Vulg., and all LXX codices except \aleph , read *te*.

- v. 4. *in verbo ejus*, as LXX \aleph^c $\lambda\acute{o}\gamma\omicron\nu\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon$, but A, R, T $\lambda\acute{o}\gamma\omicron\nu$ σου. In \aleph $\nu\acute{o}\mu\omicron\nu\alpha\iota$ $\alpha\upsilon\tau\omicron\upsilon$, the ν is corruption of λ . M.T. reads as St Jer.: *sustinuit anima mea, et verbum ejus expectavi* (*al. expectavit*). *Anima mea ad Dominum*. Evidently with Vulg., LXX we should omit the conjunct. Parallelism also favours LXX and Vulg. reading:

My soul doth wait for his (or thy) word :

My soul doth hope in the Lord.

This simply means, besides the omission of the conjunct. in M.T., a different division, and הוֹחֵלֶה instead of הוֹחֵלֵתִי.

- v. 6. *A custodia*, etc. = LXX \aleph $\alpha\pi\omicron$ $\phi\upsilon\lambda\alpha\kappa\eta\varsigma$ $\pi\rho\omega\iota\alpha\varsigma$ $\mu\acute{\epsilon}\chi\rho\iota$ $\nu\kappa\tau\acute{o}\varsigma$. St Jer. has a *vigilia matutina usque ad vigiliam matutinam*. M.T. lit. *from* (or *more than*) *watchers for the morning, watchers for the morning* can hardly be correct. The best sense is given by Vulg. and LXX \aleph . St John Chrysostom, Theodoret, St Augustine and others repeat *a custodia matutina*; also LXX A, R, T; but this reading like that of M.T. seems spoilt by dittography.

speret Israel in Domino is not in LXX \aleph . Divide lines and read as in Vulg., LXX A, R, T; not as in M.T.

NOTES

- i. *depths*. Figure of great distress (cp. lxviii 3, 15). We speak of "depths of despair." When the Ps. is said for the holy souls, the word is applied to Purgatory.

Three divine names are used in this Ps.: Yahwè, Adonay, and Yah. The first was, as it were, the proper name of God in the Old Testament, as Jesus is the proper name of our Lord. It was given as the divine name shortly before the Exodus (Ex. iii 13-15). Adonay, Lord, is a title of respect corresponding to the Latin *dominus* or *domine mi*. Much is lost by translating both Yahwè and Adonay by the one word "Lord." The vowels of Adonay put to the consonants of Yahwè (Jahwèh) give that strange word "Jehovah"; a title unknown to the Jews, unknown to the Fathers, unknown to anyone before its deplorable invention in A.D. 1520, yet, most unfor-

tunately, adopted by some Catholic preachers in these days. The third title Yah is probably the most ancient proper name of God that has come down to us.

3. *mark*—*i.e.*, observe so as not to forgive.

who shall stand—*i.e.*, support his cause in God's judgment (cp. i 5).

5. *his word*—as steadfast as Yahwè himself, as the parallelism implies. The *word* is the divine promise of forgiveness contained in the Law (v. 4; cp. cii 8, 9, cxviii 74, 81).
6. *From the morning watch*, etc.—*i.e.*, let there be no time of the day without thought of God (cp. xxiv 15, cxxii 1, 2).

PSALM CXXX (HEB. 131)

TITLE

“A song of the goings-up: of David.”

SUBJECT

The Psalmist is not conscious of pride of heart or of eyes; neither does he attempt to meddle in problems that are above his understanding. Recognising his own littleness he is content to become as a child. Just as the babe reposes untroubled in the arms of a loving mother, so does the Psalmist resign himself entirely to the great kind God. The last verse is almost certainly an addition.

AUTHORSHIP

David is given as the author in the Massoretic Text, St Jerome's version, and the best Septuagintal texts. There is no internal evidence against this ascription.

APPLICATION

“Unless ye become as little children,” etc. (Mtt. xviii 3).
“Casting all your care upon him, for he hath care of you” (1 Pet. v 7).

VULGATE

1. Domine, non est exaltatum cor meum:
neque elati sunt oculi mei.
Neque ambulavi in magnis:
neque in mirabilibus super me.

2. Si non humiliter sentiebam:
sed exaltavi animam meam:
Sicut ablactatus est super matre sua,
ita retributio in anima mea.
 3. Speret Israel in Domino,
ex hoc nunc et usque in saeculum.
-
1. Yahwè, not haughty my heart, nor lofty mine eyes,
Neither walk I among great things,
And among things too wonderful for me.
 2. Indeed I calm and quiet my soul,
Like a weaned child on its mother's (lap),
My soul is within me like a weaned child (?).
 3. Let Israel hope in Yahwè
Henceforth and for ever.

OBSERVATIONS

- v. 2. *Si non*, etc. The Vulg. follows closely the LXX: εἰ μὴ ἐταπεινωφρόνουν [A ἐταπεινωφόρουν] καὶ [N^c, a, A, R, T ἀλλὰ] ὑψώσα τὴν ψυχὴν [A καρδίαν] μου, ὥς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ἕως [N^c, a, A, R, T ὥς] ἀνταποδώσεις ἐπὶ τὴν ψυχὴν μου. This means (1) that לִבִּי-דָם is taken not as introducing an emphatic or imprecative statement, but in its literal significance (cp. Gen. xliii 9). St Jer. also reads *Si non*. (2) *humiliter sentiebam*: M.T. vb. הִשָּׁו meaning (a) *be even*, (b) *be like*, (c) *level* (ground) (cp. Is. xxviii 25), is generally interpreted here *smooth*—i.e., *compose*—my soul. The LXX may have read the same and interpreted the “levelling” of the soul as humility; but it is not obvious that the same vb. was read: Cheyne proposes הִשָּׁו, *bow down*; St Jer. *proposui* read from vb. הִשָּׁו, *set, place*. (3) *exaltavi* = הִרְמִינִי instead of M.T. הִרְמִינִי = St Jer. *silere feci*. (4) *retributio* = נָמַל instead of M.T. נָמַל = St Jer. *ablactata*. (5) *in* = עַל or עָלַי instead of M.T. עָלַי = St Jer. *ad me*. Though the reading of M.T. seems most satisfactory it can hardly be considered certain. The LXX and Vulg. would give a good meaning translated: “If I bow not down, but exalt myself, then as a weaned child is (a burden) on its mother's (lap), so let retribution (lie heavy) upon me.” Children in the East had sometimes reached the age of three years before they were weaned (2 Mac. vii 27).

PSALM CXXXI (HEB. 132)

TITLE

“ A song of the goings-up.”

SUBJECT

The first part (vv. 1-5) tells of the ardent desire of David to build a temple for the God of Jacob. The second part expresses the enthusiasm of the people for the project, and their eagerness to bring the Ark to Sion (vv. 6-10). The third part recalls the covenant of Yahwè with David that his line should rule for all time from Sion. From there Yahwè will pour forth blessings—the greatest of which will be the rise of the Messiah (vv. 11-18).

AUTHORSHIP

We may say with certainty that this Ps. was written either during the reign of David or that of Solomon. Agellius favours the former: “ Aut David esse Psalmum, aut certe alicujus prophetae cantoriseve tempore David ”; but others, including Bellarmine, Schilling, Boylan, Zorell, think that Solomon is the author. From 2 Par. vi 41, 42 it would appear that Solomon knew the Ps. on the day of the Dedication of the Temple (cp. also 3 K. viii 15-21).

VULGATE

1. Memento, Domine, David,
et omnis mansuetudinis ejus:
2. Sicut juravit Domino,
votum vovit Deo Jacob:
3. Si introiero in tabernaculum domus meae,
si ascendero in lectum strati mei:
4. Si dederò somnum oculis meis,
et palpebris meis dormitationem:
5. Et requiem temporibus meis: donec inveniam locum
Domino,
tabernaculum Deo Jacob.
6. Ecce audivimus eam in Ephrata:
invenimus eam in campis silvae.

7. Introibimus in tabernaculum ejus:
adorabimus in loco, ubi steterunt pedes ejus.
8. Surge, Domine, in requiem tuam,
tu et arca sanctificationis tue.
9. Sacerdotes tui induantur justitiam:
et sancti tui exsultent.
10. Propter David, servum tuum,
non avertas faciem Christi tui.
11. Juravit Dominus David veritatem,
et non frustrabitur eam:
de fructu ventris tui ponam super sedem tuam.
12. Si custodierint filii tui testamentum meum,
et testimonia mea haec, quae docebo eos:
Et filii eorum usque in saeculum,
sedebunt super sedem tuam.
13. Quoniam elegit Dominus Sion:
elegit eam in habitationem sibi.
14. Haec requies mea in saeculum saeculi:
hic habitabo quoniam elegi eam.
15. Viduam ejus benedicens benedicam:
pauperes ejus saturabo panibus.
16. Sacerdotes ejus induam salutari:
et sancti ejus exsultatione exsultabunt.
17. Illuc producam cornu David,
paravi lucernam Christo meo.
18. Inimicos ejus induam confusione:
super ipsum autem effloreat sauctificatio mea.

1. Be mindful, O Yahwè, of David,
And of all his care:
2. How that he sware to Yahwè,
Vowed to the Strong One of Jacob:—
3. "I will not enter the tent of my house,
Nor go up into my bed;
4. I will give no sleep to mine eyes,
Nor slumber to mine eyelids,
5. Till I have found a place for Yahwè,
A tabernacle for the Strong One of Jacob."
6. Lo, we heard of it in Ephratha;
We found it in the fields of Ya'ar.

7. We will enter into his tabernacles,
We will worship at his footstool.
8. " Arise, O Yahwè, into thy resting-place,
Thou, and the Ark of thy strength.
9. Let thy priests be clothed with justice,
And let thy holy ones cry for joy.
10. For the sake of David, thy servant,
Turn not away the face of thine anointed."
11. Yahwè hath sworn a truth unto David,
And he will not go back upon it:
" One from the fruit of thy loins
Will I set upon thy throne.
12. If thy sons will observe my covenant,
And my testimonies which I teach them,
Their sons also for ever
Shall sit upon thy throne."
13. For Yahwè hath chosen Sion;
He hath desired it as his dwelling,
14. [Saying]: " This is my resting-place for ever,
Here will I dwell, because I have desired it.
15. Her food-supply I will bless indeed,
Her poor I will satisfy with bread.
16. Her priests I will clothe with salvation,
And her holy ones shall indeed cry for joy.
17. There will I cause a Horn to spring forth for David;
I have prepared a lamp for mine anointed.
18. His enemies will I clothe with shame,
But upon himself his consecration shall shine brightly."

OBSERVATIONS

v. 1. *et*, as LXX, St Jer.: M.T. omits. Also v. 4.

mansuetudinis ejus = LXX = עֲנֻתוֹ instead of M.T. עֲנֻתוֹ = St Jer. *afflictionis ejus*. The Pual infin. with suffix is peculiar, lit. *his being afflicted*. The "affliction" here is the care and solicitude that David displayed for the building of the Temple. The Vulg. and LXX reading is not certainly incorrect; but cp. 1 Par. xxii 14; also 1 Mac. ii 57.

v. 2. *Sicut* = LXX ὥς (possibly for ὅς as LXX T). M.T. אִשָּׁר = St Jer. *qui*, is best translated *How he*.

Deo, as LXX, St Jer.; prob. paraphr. of M.T. = *Strong One*. Also v. 5.

- v. 3. *Si* = Heb. **DN** introducing an oath.
in (2): Rather *super*, St Jer.
- v. 5. *Et requiem temporibus meis*: This phrase is not in M.T., St Jer.
 It seems to have crept in as Theodotion's rendering of the previous phrase. "Illa verba ex Theodotionis interpretatione sunt, idemque explicant quod praecedentia, ideoque in editione LXX quae habebatur in Octaplis, obelo confossa erant" (Agellius, p. 586).
- v. 6. *eam* (bis) refers either to the Ark (Rickaby) or to David's oath (Boylan). St Jer. *illum*.
silvae: St Jer. *saltus*; Heb. *Ya'ar*. See note below.
- v. 7. *tabernaculum*: M.T., LXX, St Jer. have plur. The Heb. word is same as in v. 5, but not same as *tabernaculum*, v. 3, where the Heb. means rather *tent*.
in loco ubi steterunt pedes ejus: Heb. = St Jer. *scabellum pedum ejus*.
- v. 8. *sanctificationis tuae*, as LXX, prob. reading **קִדְּשׁ**; but read with M.T. **קִדְּשׁ** (cp. 2 Par. vi 41) = St Jer. *fortitudinis tuae*.
- v. 11. *et*, as LXX: not in M.T., St Jer.
- v. 12. *testimonia*: Plur. also LXX; M.T., St Jer. sing.
haec quae: The Heb. **הַ** is only elsewhere Osee vii 16. Here translate as relative; St Jer. (*testificationem meam*) *quam*.
- v. 13. *elegit* (bis): Different Heb. verbs; so St Jer. *elegit . . . desideravit*.
 The second vb. occurs in v. 14, *elegi*.
- v. 15. *Viduum ejus* = LXX **καὶ τὴν χήραν αὐτῆς**, which is error for **καὶ τὴν θήραν αὐτῆς**, as **ἄ, T**, St John Chrysostom, Eusebius, etc. The Heb. word, however, is not here restricted to food obtained by hunting (St Jer. *venationem*), but means food-supply in general.
- v. 16. Omit initial conjunct. in M.T.: not in LXX, Vulg., St Jer.
- v. 18. *effloreat sanctificatio mea*, as LXX. The vb. may mean *blossom*, but here rather *shine*. The LXX, Vulg. (and St Jer.) took the noun **קִדְּשׁ** in sense of *consecration*. Another meaning is *crown*; hence some MSS. of St Jerome's version have *diadema meum*. With regard to the suffix M.T. has *his* (*ejus*), but Vulg., LXX, Pesh. *mea*. On the reading in St Jer. see Harden, p. ix.

NOTES

1. *his care* or anxiety to build a Temple befitting the presence of the Ark. See 2 K. (Sam.) vi, vii; 1 Par. xxii 14.
2. This oath is not recorded in the historical books. The Psalmist (Solomon?) being a contemporary of David would remember it without recourse to a written document.

Strong One of Jacob—a title taken from Gen. xlix 24. Our Lady uses the same title in the *Magnificat* (Lk. i 49).

3. Cp. 2 K. vii 2.

4. Cp. Prov. vi 4.

5. *a place—i.e.*, a permanent abode at Sion.

6. The speakers are the people all enthusiastic for the transport of the Ark to a fixed Sanctuary.

Ephratha is another name for Bethlehem (Gen. xxxv 19, xlviii 7; Ruth iv 11; Mich. v 2). If *it* refers to the Ark, a difficulty arises, since we nowhere hear of the Ark being at Bethlehem. It may be that just as the Psalmist refers in v. 2 to an oath that is not recorded in the historical Books, so here he gives an unrecorded detail. It is not impossible that the house of Obedom (2 K. vi 11), the exact location of which is nowhere stated, was at Bethlehem. Many commentators, however, including Agellius, Bellarmine, Fillion, Schilling and Rickaby, think that Ephratha may be used for Ephraim (cp. 1 K. i 1 for the adjective), and so see a reference to Silo, the chief town of Ephraim, where the Ark rested from the time of Josue to Samuel. Others are of opinion that Ephratha was the name of the district in which Qiryath-Yearim (Cariathiarim) was situated (cp. 1 Par. ii 50, 51) and that *the fields of Ya'ar* or "forest fields" is another name for the same place. Here, as we learn from 1 K. vii 1, 2, the Ark rested for some years. A later interpretation identifies Ephratha, "the fertile land," and "the forest fields" with the whole land of Canaan, so that the people in the plains and those living in the mountains all hear of the project of transferring the Ark to a permanent Temple (see Zorell in *Verbum Domini*, November, 1923, p. 333). Boylan, who takes *it* to refer to David's oath, explains the passage as meaning "they heard of David's oath in his native town (Bethlehem), and they spread the report of it even unto Kiryath Yearim."

7. *his footstool—i.e.*, the Ark upon which the Presence was enthroned (cp. xcvi 1; 1 Par. xxviii 2; Lam. ii 1).

8. *thy resting-place—i.e.*, the permanent Sanctuary at Sion (cp. 1 Par. xxviii 2; 2 Par. vi 41, 42).

9. Cp. David's command that the heads of the Levitical families should be sanctified on the occasion of the transport of the Ark from the house of Obedom (1 Par. xv 12, 14).

cry for joy. Cp. 1 Par. xv 28; 2 K. vi 12, 15.

10. *thine anointed*—i.e., Solomon. To turn away the face is to refuse to grant a request (cp. 3 K. ii 16).

11. *Yahwè hath sworn*, etc. The reference is to the covenant in 2 K. vii (cp. lxxxviii 4, 5, 36).

the fruit of thy womb. Cp. 2 K. vii 12. Our Lady was of the royal house of David (see Acts ii 30; Lk. i 32, 42). The reference is first to Solomon as type of the Messiah, the Son of David (see also 1 Mac. ii 57).

12. Cp. 2 K. vii, 14, 16; 3 K. viii 25. "The oath and promise in reference to his only Son, Christ, of whose kingdom there shall be no end, was given and made unconditionally (verse 11); but not so as regards others. To them it was made on condition 'if they keep my covenant'—i.e., the treaty I entered into with them that they should have no strange gods and should observe 'my testimonies' and 'my commandments.' In this case 'they shall sit upon thy throne,' but, otherwise, they will be cast out" (Bellarmino).

14. *resting-place.* Cp. David's words in 1 Par. xxviii 2.

15. The *food supply* promised to Jerusalem is material prosperity. But in the Kingdom of which Jerusalem was the type there will be given Bread that is blessed indeed, which the "pauper, servus et humilis" shall eat and be satisfied.

16. This is God's reply to the petition of the people in v. 9. It applies specially to the priests of the Messianic kingdom.

17. The *horn* is in the first place each king that shall sit on David's throne, but the Horn *par excellence* which, in the words of Zachary, is "the horn of salvation in the house of his servant David" (Lk. i 69), is Christ (see also Ezech. xxix 21).

a lamp. The lamp kept ever alight is the symbol of undying permanence. Thus the line of David is guaranteed in perpetuity (cp. 2 K. xxi 17; 3 K. xi 36, xv 4; 4 K. viii 19; Ps. xvii 29). This perpetuity of the Davidic

kingdom was, of course, established through Christ the Son of David, who became "the light to the revelation of the Gentiles which was prepared before the face of all peoples" (Lk. ii 31, 32).

The *anointed* is David, but as a type of the Messiah. This verse 17 was understood by the Jews to have Messianic significance. The fifteenth of the eighteen liturgical blessings reads: "Cause the sprout of David thy servant to sprout forth quickly, and let his horn be exalted in thy salvation."

18. The enemies are first those that rise up against the Davidic line; secondly the enemies of the Messiah.

his consecration. Agellius combines both readings—'consecration' and 'crown' (see obs. above)—and applies the reference to the Holy Spirit: "Ac forte Spiritum Sanctum haec sanctificatio ac diadema significat, quo ille prae participibus suis est insignitus; cujus rei signum fuit illa columba quae capiti ejus baptizati imminens insedit non ut illum, ut nonnulli falso opinati sunt, tunc impleret et imbueret, sed ut jam inde ab initio suae conceptionis fuisse plenum indicaret."

We may conclude with the words of Fr. Rickaby (*Psalms Made Easy*, p. 50): "A glorious sacerdotal psalm! but its glories belong much more to Christ than to David, and to the priesthood of the New than of the Old Covenant."

PSALM CXXXII (HEB. 133)

TITLE

"A song of the goings-up: of David." The name of David is not found in LXX A*, nor in two copies of St Jerome's version. It occurs in the Massoretic Text.

SUBJECT

Though so short, this Ps. is regarded as one of the most difficult to interpret. The Psalmist begins with an exclamation: How good and pleasant it is for brethren to live in unity! Then follow two comparisons. The spirit of unity among brethren is like the consecrated oil that flowed from

Aaron's head down his person. It is also like the dew of Hermon that descends from that peak down on Sion [or Si'on: see note below]. So unity at Sion, the central sanctuary and the source of national life and blessing, reaches from the head city to the far parts of the land (?).

AUTHORSHIP

There is no strong argument against the Davidic authorship. Power's three contentions—the absence of the name David “from the versions” (!), the use of the relative *shin*, and “the position of the Psalm in the psalter,” are of no value either singly or collectively as proofs “against an early date” (*Biblica*, July, 1922, p. 348, note).

VULGATE

1. Ecce quam bonum, et quam jucundum
habitare fratres in unum:
2. Sicut unguentum in capite,
quod descendit in barbam, barbam Aaron,
Quod descendit in oram vestimenti ejus:
3. sicut ros Hermon, qui descendit in montem Sion.
Quoniam illic mandavit Dominus benedictionem,
et vitam usque in saeculum.

-
1. Behold, how good and how pleasant it is
For brethren to dwell in unity!
 2. Like precious oil upon the head
That cometh down on the beard—Aaron's beard,
That cometh down to the edge of his robes.
 3. Like the dew of Hermon
That cometh down on to Sion's hill:
For there Yahwè commanded the blessing,
Life for evermore.

OBSERVATIONS

- v. 2. *unguentum* : M.T. and St Jer. add *optimum*.
vestimenti : M.T., St Jer. plur. In Vulgate put full-stop after *ejus*.
- v. 3. *montem* : M.T., St Jer. plur. *montana* ; but nowhere else is this plur. in reference to Sion.
et : M.T., LXX 8^o, 3, T, and best text of St Jer. omit.

NOTES

1. The Psalmist seems to have in mind particularly the great gathering of Jewish pilgrims in Jerusalem at the time of the Festivals (cp. v 3).
2. This unity is compared first to the holy oil of consecration that flows from the head of the priest down to his beard and vestment. So (this would seem to be the idea) the pilgrims united at the central Sanctuary receive a blessing (v. 3) that is carried away to all parts of the land whence they came.

The consecration of Aaron with holy oil is described in Lev. viii. The excellence of the consecrating oil is spoken of in Ex. xxx 23 ff.

The versions suppose that it is the oil that flows from the beard to the collar of the vestment. The Hebrew *may* mean that the beard reaches to the collar of the vestment. The sense is not affected whichever meaning is adopted. It was prescribed by Lev. xxi 5 that the priest should cultivate a beard.

3. The second comparison is between the blessing given to the united tribes assembled at Jerusalem and the dew that falls from Hermon.

A difficulty at once arises. How can the dew of Mount Hermon reach "Sion's Hill"? One explanation keeps to the literal sense. The dew of Mount Hermon is most abundant. "In no part of the world have I seen a dew so copious as that in the neighbourhood of Hermon" (van de Velde, quoted by D'Eyragues, p. 384). So this extraordinary dew is conceived as reaching as far as the hills of Sion. A second interpretation takes "the dew of Hermon" as a proverbial expression, "Hermon dew." So the Psalmist does not mean that the actual dew of Hermon reaches Sion, but it signifies "the loving-kindness and grace of Yahweh which descend, like a 'Hermon-dew,' on Sion" (Boylan, ii, p. 327). Against this it may be argued that this proverbial expression is not found elsewhere. A third interpretation is that put forward by Agellius and recently by Fr. E. Power, S.J., in *Biblica*, July, 1922, pp. 342-349. Arguing from Deut. iv 48, where Si'on is identified with Mt. Hermon, and

especially from Eccclus. xxiv 17, where the Vulgate has "as a cypress tree on Mount Sion," but the Greek "as a cypress tree on the mountains of Hermon," Agellius is of opinion that here in the Ps. instead of *Ṣiyyon* (Jerusalem) we should understand *Si'on*—*i.e.*, Hermon; so the Psalmist means: As the dew of Hermon descends on the mountain of Hermon. Father Power argues slightly differently. In Deut. iv. 48 *Si'on* is identified with Hermon, but at a later period Hermon was used in a more restricted sense for the chief peak in a range about thirty kilometres long, while *Si'on* denoted another peak in the same range. The texts quoted are 1 Par. v 23; Cant. iv 8; Ps. xli 7; but it will be noticed that in none of these is there direct reference to *Si'on*, which is not found in the Bible outside Deut. iv. 48.

Against the interpretation of Agellius and Power it may be said that the elimination of reference to Sion (Jerusalem) in this Ps. is unsatisfactory. The "Gradual Psalms" are especially "Songs of Sion," and cxxvii 5, 6 explicitly speaks of the blessing and life given by Yahwè from Sion. Unless, therefore (which we think not at all improbable), the last two lines of this Ps. were added to the text when this Davidic Ps. became a Pilgrim Ps., we do not see how reference to Sion can be ruled out. Granted, however, that these two lines are additional, we may regard the original Ps. as telling of the advantages of fellowship in general, without any reference to the gathering of pilgrims for the festivals at Jerusalem. Then, indeed, we may suppose with Agellius and Power that the original word was *Si'on*, not *Ṣiyyon*, and that being corrupted into *Ṣiyyon* a later writer added a thought suggested by cxxvii 5, 6 (cp. also cxxxiii 3). It is even possible that the corruption is deeper and that the original read: "Like the dew of Hermon that cometh down on the hills as vapour" (*nesi'im*) (cp. cxxxiv 7; Jer. x 13, li 16). Thus, fellowship is like the sacred oil that descends from the head to the beard and vestment of Aaron, and like the heavenly dew of Mount Hermon that descends on the neighbouring hills as mist or rain.

PSALM CXXXIII (HEB. 134)

TITLE

“ A song of the goings-up.”

SUBJECT

An address to the priests and Levites who worship by night in the Temple. They are exhorted to praise Yahwè their Lord. The speakers may be pilgrims visiting the Temple at eveningtide. The last verse probably gives the blessing of the priests as they pass the pilgrims and go into the Temple for the night office.

DATE and AUTHORSHIP are unknown.

APPLICATION

The Ps. is obviously one for Compline.

VULGATE

1. Ecce nunc benedicite Dominum,
omnes servi Domini:
Qui statis in domo Domini,
in atriis domus Dei nostri.
2. In noctibus extollite manus vestras in sancta,
et benedicite Dominum.
3. Benedicat te Dominus ex Sion,
qui fecit caelum et terram.

-
1. Behold now bless Yahwè,
All ye servants of Yahwè,
Who stand in the House of Yahwè,
In the courts of the House of our God.
 2. During the nights lift up your hands to the sanctuary,
And bless Yahwè.
 3. Yahwè bless thee from Sion,
He who made heaven and earth.

OBSERVATIONS

- v. 1. *in atriis domus Dei nostri*, as LXX, is not in M.T., St Jer.; but is demanded by rhythm and parallelism (cp. 135. 2).
- v. 2. *In noctibus* in M.T., St Jer. is at end of v. 1.
sancta : Plur also LXX, but read *sanctum* with St Jer., M.T.

NOTES

1. The *servants of Yahwè* here are the priests and Levites who exercise priestly functions—i.e., *stand in the House of Yahwè*, in the Temple (cp. Deut. x 8, xviii 7; Heb. x 11).
2. *During the nights.* Reference to night office in the Temple is found in Is. xxx 29; 1 Par. xxiii 30.
lift up your hands—an attitude of prayer.
to the sanctuary—i.e., the Holy Place in the Temple.
3. The priestly blessing (cp. Nu. vi 24 ff.).

PSALM CXXXIV (HEB. 135)

TITLE

“ Halelu-yah.”

SUBJECT

An expansion of Ps. cxxxiii. The priests, Levites and people are summoned to praise with hymn the good Yahwè who has chosen them as his special possession (vv. 1-4). He is above all heathen gods: his Will is omnipotent in heaven and on earth: he is the Lord of Nature (vv. 5-7). It was he who worked the wonders in Egypt, who destroyed Israel's adversaries—Sihon, Og and the Canaanite kings, and gave their lands to Israel (vv. 8-12). May his name be honoured for ever! the great Lord who hears and helps his people! (vv. 13, 14). How different the idols! mere works of men's hands; gods that can neither see nor speak nor hear nor help! (vv. 15-18). May every class of his people praise Yahwè who dwells at Sion! (vv. 19-21). The Ps. being essentially one of praise is recited at Lauds (Tuesday).

DATE and AUTHORSHIP are unknown. The Ps. would seem to be composite. In its present form it is generally attributed to a post-exilic writer.

VULGATE

1. Laudate nomen Domini,
 laudate, servi, Dominum.
2. Qui statis in domo Domini,
 in atriis domus Dei nostri.

3. Laudate Dominum, quia bonus Dominus:
psallite nomini ejus, quoniam suave.
4. Quoniam Jacob elegit sibi Dominus,
Israel in possessionem sibi.
5. Quia ego cognovi quod magnus est Dominus:
et Deus noster prae omnibus diis.
6. Omnia quaecumque voluit, Dominus fecit
in caelo, et in terra,
in mari, et in omnibus abyssis.
7. Educens nubes ab extremo terrae:
fulgura in pluviam fecit.
Qui producit ventos de thesauris suis:
8. qui percussit primogenita Aegypti
ab homine usque ad pecus.
9. Et misit signa, et prodigia in medio tui, Aegypte:
in Pharaonem, et in omnes servos ejus.
10. Qui percussit gentes multas:
et occidit reges fortes:
11. Sehon, regem Amorrhaeorum,
et Og, regem Basan,
et omnia regna Chanaan.
12. Et dedit terram eorum haereditatem,
haereditatem Israel, populo suo.
13. Domine, nomen tuum in aeternum:
Domine, memoriale tuum in generationem et genera-
tionem.
14. Quia judicabit Dominus populum suum:
et in servis suis deprecabitur.
15. Simulacra Gentium argentum et aurum,
opera manuum hominum.
16. Os habent, et non loquentur:
oculos habent, et non videbunt.
17. Aures habent, et non audient:
neque enim est spiritus in ore ipsorum.
18. Similis illis fiant qui faciunt ea:
et omnes, qui confidunt in eis.
19. Domus Israel, benedicite Domino:
domus Aaron, benedicite Domino:
20. Domus Levi, benedicite Domino:
qui timetis Dominum, benedicite Domino.

21. Benedictus Dominus ex Sion,
qui habitat in Jerusalem.

1. Praise ye the name of Yahwè;
Ye servants, praise ye Yahwè;
2. Ye who stand in the House of Yahwè,
In the courts of the House of our God.
3. Praise ye Yah, for Yahwè is good:
Psalm to his name, for it is sweet.
4. For Yah hath chosen Jacob for himself,
Israel for his own possession.
5. For I know that Yahwè is great,
And [that] our Lord is above all gods.
6. All that he willeth Yahwè doeth
In the heavens and on the earth,
In the seas and in all abysses.
7. He causeth clouds to rise from the end of the earth:
He maketh lightnings for the rain:
He bringeth forth the wind out of his store-chambers.
8. 'Twas he who smote the first-borns of Egypt,
Both of man and of beast.
9. He sent signs and wonders into thy midst, O Egypt,
Against Pharao and all his servants.
10. He smote many nations,
And slew mighty kings;
11. Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
12. And gave their land as an inheritance,
An inheritance to his people Israel.
13. O Yahwè, thy name [endureth] for ever:
O Yahwe, thy memorial is for generation and genera-
tion:
14. For Yahwè shall judge his people,
And have compassion upon his servants.
15. The idols of the nation are silver and gold,
The work of men's hands.

16. A mouth they have, but they speak not;
Eyes they have, but they see not;
17. Ears they have, but they hear not,
And there is no breath in their mouth.
18. They that make them become like unto them,
And all they that trust in them.
19. O House of Israel, bless ye Yahwè:
O House of Aaron, bless ye Yahwè:
20. O House of Levi, bless ye Yahwè:
Ye that fear Yahwè, bless ye Yahwè.
21. Blessed be Yahwè from Sion,
Who dwelleth in Jerusalem.

OBSERVATIONS

- v. 1. *servi* as LXX, St Jer., reading עֲבָדִים instead of M.T. עֲבָרִי.
- v. 7. *Educens*: Rather *Levans*, St Jer. Put colon instead of full-stop after *fecit* and full-stop after *suis*.
ventos, as LXX, St Jer.: M.T. sing. collect.
- v. 9. *Et*: Omit; not in LXX, St Jer., M.T.
- v. 14. *deprecabitur*: LXX παρακληθήσεται = St Aug. *advocabitur*.
The Heb. vb. means (Niph.) *console oneself*; here (Hithp.) *be sorry for, have compassion*; St Jer. *erit placabilis*. In Deut. xxxii 36 St Jer. gives *miserebitur*.
- v. 15. *opera*, as LXX, St Jer., against M.T. sing.
- v. 18. *et*, as LXX; not in M.T., St Jer. (?).
- v. 21. Omit *Haleluyah* in M.T. and read with Vulg., LXX at the head of next Ps.

NOTES

1. Cp. cxii 1.
2. Cp. cxxxiii 1 (note).
4. Based on Deut. vii 6 (see also Ex. xix 5). Though Israel was God's special possession yet "in after time they lost that honour, and to the Word made Flesh it was said: 'Ask of me, and I will give thee the *Gentiles* for thine inheritance'" (Agellius) (cp. 1 Pet. ii 9).
5. Perhaps a quotation from Ex. xviii 11.
above all gods. See note on xciv 3.
7. *from the end of the earth*—i.e., from the horizon (cp. Am. v 8; Jer. x 13, li 16).

God's power over Nature is made manifest by a great storm. The Psalmist sees the gathering clouds, the lightnings, the rain, and the winds let loose from their hiding-chambers (cp. the picture in xvii 8-16).

8. Not only is he mighty in nature, but mighty also to execute his purpose in history. Witness the plagues of Egypt—the most important of which, the death of the first-borns, is mentioned: the others are included in a general statement (v. 9).
11. Sihon and Og seem to have been regarded as most formidable foes in early Jewish history (cp. Nu. xxi 21 ff.; Deut. ii 30 ff., iii 1 ff., xxix 7, 8; Jos. xii 2; Ps. cxxxv 19, 20).
13. Cp. Ex. iii 15.
14. Cp. Deut. xxxii 36.
15. Verses 15-20 are a reproduction of cxiii 12-19. Notice the addition of *House of Levi*—not in cxiii nor cxvii.

PSALM CXXXV (HEB. 136)

TITLE

With Vulgate, LXX, St Jerome read "Haleluyah" at the head of this Ps. instead of at the end of cxxxiv (M.T.).

SUBJECT

This is the same as in cxxxiv; but here the Ps. is written in litany form for antiphonal chanting. Thanks are given to Yahwè, the good God, the God of Gods, the Lord of lords, the Creator of heaven and earth, who brought out Israel from Egypt, made his people pass through the Red Sea, smote the army of Pharaoh, led his people through the desert, slew their adversaries, and gave them the land of Canaan. The same great God of heaven feedeth all living things. This Ps. was known as the "Great Hallel."

DATE and AUTHORSHIP are unknown.

VULGATE

1. Confitemini Domino quoniam bonus:
quoniam in aeternum misericordia ejus.
2. Confitemini Deo deorum:
quoniam in aeternum misericordia ejus.
3. Confitemini Domino dominorum:
quoniam in aeternum misericordia ejus.
4. Qui facit mirabilia magna solus:
quoniam in aeternum misericordia ejus.
5. Qui fecit caelos in intellectu:
quoniam in aeternum misericordia ejus.
6. Qui firmavit terram super aquas:
quoniam in aeternum misericordia ejus.
7. Qui fecit luminaria magna:
quoniam in aeternum misericordia ejus.
8. Solem in potestatem diei:
quoniam in aeternum misericordia ejus.
9. Lunam, et stellas in potestatem noctis:
quoniam in aeternum misericordia ejus.
10. Qui percussit Aegyptum cum primogenitis eorum:
quoniam in aeternum misericordia ejus.
11. Qui eduxit Israel de medio eorum:
quoniam in aeternum misericordia ejus.
12. In manu potenti, et brachio excelso:
quoniam in aeternum misericordia ejus.
13. Qui divisit Mare Rubrum in divisiones:
quoniam in aeternum misericordia ejus.
14. Et eduxit Israel per medium ejus:
quoniam in aeternum misericordia ejus.
15. Et excussit Pharaonem, et virtutem ejus in Mari Rubro:
quoniam in aeternum misericordia ejus.
16. Qui traduxit populum suum per desertum:
quoniam in aeternum misericordia ejus.
17. Qui percussit reges magnos:
quoniam in aeternum misericordia ejus.
18. Et occidit reges fortes:
quoniam in aeternum misericordia ejus.
19. Sehon, regem Amorrhaeorum:
quoniam in aeternum misericordia ejus.

20. Et Og, regem Basan:
quoniam in aeternum misericordia ejus.
 21. Et dedit terram eorum haereditatem:
quoniam in aeternum misericordia ejus.
 22. Haereditatem Israel, servo suo:
quoniam in aeternum misericordia ejus.
 23. Quia in humilitate nostra memor fuit nostri:
quoniam in aeternum misericordia ejus.
 24. Et redemit nos ab inimicis nostris:
quoniam in aeternum misericordia ejus.
 25. Qui dat escam omni carni:
quoniam in aeternum misericordia ejus.
 26. Confitemini Deo caeli:
quoniam in aeternum misericordia ejus.
Confitemini Domino dominorum:
quoniam in aeternum misericordia ejus.
-

- I. Give thanks unto Yahwè, for he is good:
For his mercy (endureth) for ever.
2. Give thanks unto the God of gods:
For his mercy (endureth) for ever.
3. Give thanks unto the Lord of lords:
For his mercy (endureth) for ever.
4. To him who alone doeth great wonders:
For his mercy (endureth) for ever.
5. To him who by understanding made the heavens:
For his mercy (endureth) for ever.
6. To him who spread out the earth upon the waters:
For his mercy (endureth) for ever.
7. To him who made great luminaries:
For his mercy (endureth) for ever:
8. The sun to rule by day:
For his mercy (endureth) for ever:
9. The moon and stars to rule by night:
For his mercy (endureth) for ever.
10. To him who smote Egypt in their first-borns:
For his mercy (endureth) for ever:
11. And brought forth Israel from their midst:
For his mercy (endureth) for ever:

12. With a strong hand and outstretched arm:
For his mercy (endureth) for ever.
13. To him who divided into parts the Red Sea:
For his mercy (endureth) for ever:
14. And made Israel pass through the midst thereof:
For his mercy (endureth) for ever:
15. And shook off Pharaoh and his army into the Red Sea:
For his mercy (endureth) for ever.
16. To him who led his people through the desert:
For his mercy (endureth) for ever.
17. To him who smote great kings:
For his mercy (endureth) for ever:
18. And slew majestic kings:
For his mercy (endureth) for ever:
19. Sihon, king of the Amorites:
For his mercy (endureth) for ever:
20. And Og, king of Bashan:
For his mercy (endureth) for ever:
21. And gave their land as an inheritance:
For his mercy (endureth) for ever:
22. An inheritance to his servant Israel:
For his mercy (endureth) for ever.
23. Who was mindful of us in our lowliness:
For his mercy (endureth) for ever:
24. And rescued us from our adversaries:
For his mercy (endureth) for ever.
25. Who giveth bread to all flesh:
For his mercy (endureth) for ever.
26. Give thanks to the God of heaven:
For his mercy (endureth) for ever.

OBSERVATIONS

- v. 1. *Confitemini* : See obs. 6. 6.
- v. 6. *firmavit*, as St Jer. The Heb. vb. means (1) *beat out*—e.g., gold;
(2) *spread out* as a layer. So the earth is conceived as spread
out on the waters of the great Deep.
- v. 12. *excelso* : Rather *extento*, St Jer.
- v. 14. *eduxit* : Not same Heb. vb. as v. 11. Here means *made to
pass*.
- v. 18. *fortes* : Rather *magnificos*, St Jer.
- v. 25. *escam* : St Jer. more exactly *panem*.

v. 26. *caeli* in the Heb. text may be genitive or vocative.

Confitemini Domino, etc. This is an addition, not found in LXX, Pesh., St Jer., M.T., etc., “neque in aliquibus Latinis antiquis manuscriptis, neque apud Augustinum et Hilarium, neque in Vaticano codice, neque in Catena Graeca. Habent tamen Romanum Psalterium et Gallicanum, et, quod mirum sit, habet Chrysostomus” (Agellius).

NOTES

1. Cp. cv 1, cvi 1, cxvii 1; 1 Par. xvi 41; 2 Par. vii 3.
2. Cp. cxxxiv 5. The Psalmist, of course, does not believe in the existence of other gods.
5. *by understanding*: St Jer. *in sapientia*—*i.e.*, on a wise and orderly plan, not haphazard (cp. ciii 24; Prov. iii 19).
6. Cp. xxiii 2.
7. Cp. Gen. i 14-16.
10. Cp. Ex. xii 29; Ps. cxxxiv 8.
12. Cp. Ex. xiii 9; Deut. v 15, vi 21, vii 8, etc.
13. Cp. Ex. xiv 21, 22.
15. *shook off*. Same word Ex. xiv 27.
16. Cp. Ex. xvi; Deut. viii 15.
17. Cp. cxxxiv 10-12 and notes.
23. This and the following verse surely refers to Israel's infancy as a nation—*i.e.*, at the time of the Exodus and the settlement in Canaan. To suppose that the Psalmist jumps from the time of Josue to the Babylonian Captivity is incongruous.
25. *all flesh* in Hebrew means every living creature on earth (cp. Gen. vi 13; also ciii 29, cliv 15).

PSALM CXXXVI (HEB. 137)

TITLE

This Ps. is anonymous in the Massoretic Text and St Jerome's translation from the Hebrew. The Septuagint ascribes the Ps. to David. The Vulgate gives: “Psalmus David, Jeremiae.”

SUBJECT

A lament of the Jews exiled in Babylonia. Gathered round the streams for religious worship, the exiles, at the thought of Sion and the glorious liturgy of the Temple, are

weighed down by grief. The instruments of music that once sounded in the Temple-courts now hang silent upon the willow trees. The Babylonian captors call for one of the sacred songs that used to be heard in Sion. They ask for something impossible on a foreign soil (vv. 1-4). The exiles then resolve never to forget Sion under penalty of a curse on hand and tongue (vv. 5, 6). Then the mourners call on God to bear in mind the cruelty of the Edomites on the day of Jerusalem's downfall (v. 7). And may wretched Babylon be made to suffer as she has made Israel suffer; may the day come when the Babylonians are exterminated! (vv. 8, 9).

This Ps. is considered to be a masterpiece of lyric poetry.

AUTHORSHIP

Obviously the Vulgate is incorrect in ascribing this Ps. to David or Jeremias. Neither could have written as a captive in Babylon. With St Jerome and the Massoretic Text we must write the Ps. as anonymous.

DATE

This is the only Ps. in the whole collection that bears *unmistakable* reference to the Babylonian Exile. It was written probably during the Captivity. Some commentators, however, argue from the perfect tenses in v. 1 that the Ps. was composed *after* the Exile. But these "tenses" rather give emphasis to the state to which the exiles were reduced than indicate past time. Moreover, vv. 5-9 come better from a grief-stricken captive than from one who has returned from captivity to Jerusalem, and who has known Babylon under Cyrus.

VULGATE

1. Super flumina Babylonis, illic sedimus et flevimus:
cum recordaremur Sion.
2. In salicibus in medio ejus,
suspendimus organa nostra.
3. Quia illic interrogaverunt nos, qui captivos duxerunt
nos,
verba cantionum:
Et qui abduxerunt nos:
Hymnum cantate nobis de canticis Sion.

4. Quomodo cantabimus canticum Domini
in terra aliena ?
 5. Si oblitus fuero tui, Jerusalem,
oblivioni detur dextera mea.
 6. Adhaereat lingua mea faucibus meis,
si non meminero tui:
Si non proposuero Jerusalem,
in principio laetitiae meae.
 7. Memor esto, Domine, filiorum Edom,
in die Jerusalem:
Qui dicunt: Exinanite, exinanite
usque ad fundamentum in ea.
 8. Filia Babylonis misera:
beatus qui retribuet tibi retributionem tuam,
quam retribuisti nobis.
 9. Beatus, qui tenebit,
et allidet parvulos tuos ad petram.
-

1. By Babylon's streams, there we have sat, yea, and wept,
While we remembered Sion.
2. Upon the willows in the midst thereof
We have hung up our harps.
3. For our captors there have asked of us
The words of a song;
And they who deported us (have said):—
" Sing us one of the glad songs of Sion."
4. How can we sing one of Yahwè's songs
On a foreign soil !
5. Should I forget thee, Jerusalem,
Let my right hand be forgotten.
6. Let my tongue cleave to my palate,
Should I remember thee not;
Should I not prefer Jerusalem
Above my highest gladness.
7. Remember, O Yahwè, the children of Edom,
On Jerusalem's day:
How they said: " Lay it bare ! lay it bare !
Even to its foundations !

8. O daughter of Babylon, thou waster !
 Well be it with him who repayeth thee
 The treatment thou hast served to us !
 9. Well be it with him that taketh
 And dasheth thy babes against the stone !

OBSERVATIONS

v. 2. *organa* : Rather *citharas*, St Jer.

v. 3. *cantionum* : M.T., St Jer. (*carminis*) sing.

qui abduxerunt nos = LXX οἱ ἀπαγαγόντες ἡμᾶς, as Pesh.—

i.e., מוֹלְיָנוּ (Agellius). M.T. has תוֹלְיָנוּ, which is hapax leg. and of unknown meaning. The Targ. prob. read שׁוֹלְיָנוּ, *our plunderers*. St Jer. has *qui affligebant nos*. Read with Vulg., LXX, Pesh.

Hymnum = LXX ὕμνος, A, R, T ὕμνον: LXX ὕμνήσατε ἡμῖν perhaps did not read שִׁמְחָה (M.T.) at all; and indeed it might be better to omit the word altogether. Agellius, however, thinks that the word was read but the translation was a free one: *Sing a joyful song*. St Jer. translates *laeti*—i.e., שִׁמְחִים, and attaches it to *affligebant nos*. This is obviously wrong. The word in M.T. means *mirth, gladness*, and it is generally regarded as object to *asked of us*. This, however, is hardly satisfactory considering the position of the word. It would be better to take it as object after *Sing*; thus “Gladness sing to us from the songs of Sion.” Yet even so the construction is peculiar.

de canticis: With LXX, Vulg., Pesh., St Jer. read מְשִׁירֵי instead of M.T. מְשִׁיר.

v. 5. *oblivioni detur*: With LXX, Vulg., St Jer. (*in oblivione sit*) read תִּשְׁכַּח against M.T. תִּשְׁכַּח.

v. 8. *misera* = LXX ἡ ταλαίπωρος. M.T. הַשְׂרוּדָה = St Jer. *vastata*. Targ., Pesh., Sym. seem to have read noun הַשְׂרוּדָה, *waster*; so possibly LXX.

NOTES

- I. “A bas-relief in the British Museum represents captives guarded by an Assyrian. That the prisoners are Israelites is attested by their appearance and clothing, which corresponds to those of the ambassadors of Jehu, king of Israel, on an obelisk of Salmanasar, and to those of prisoners taken in Judea by Sennacherib. These captives are three in number, and each is playing a lyre” (D'Eyragues, p. 391).

streams—probably the canals that joined the Euphrates with the Tigris (cp. “river Sedi” [Sodi], Baruch i 4). The Israelites would congregate at the river banks for ceremonial ablutions (cp. Acts xvi 13; 1 Esdr. viii 15, 21).

3. *songs of Sion*, which in the next line are called *Yahwè's songs*, are undoubtedly some of the hymns of the Psalter, many of which are called “songs” in their titles. It would seem also that the reference is to liturgical songs—such as were wont to be sung in the Temple at Sion. Modern critics unreasonably regard these liturgical Pss. as post-exilic compositions.

On a foreign soil. The public singing of Pss. was part of the liturgy, and was associated with sacrificial worship. But to offer sacrifice on a soil that was not Jewish was intolerable (cp. 4 K. v 17). Hence the objection even to singing the Pss. in Babylonia.

5. *my right hand be forgotten*—i.e., become paralysed and so unable to play the harp any longer.
7. The hostility of the Edomites towards their Jewish kinsfolk at the time of the fall of Jerusalem (*Jerusalem's day*) is referred to also in Ezech. xxv 12, 14, xxxv; Abd. 10 ff.; Lam. iv 21, 22.
8. *daughter of Babylon* is probably poetic for Babylon itself, or else for its citizens.
9. This last verse has been described as “dreadful . . . to all our modern ideas” (Sanday, *Use of Psalter*, p. 54), and it has been proposed to eliminate the last two verses from the Anglican Prayer Book Psalter. Yet “punitive” wars are not at all out of keeping with “modern ideas,” and some of these expeditions in our own days have been anything but merciful. The Jews had every right to hope that Babylon, the destroyer of Yahwè's Temple and the enemy of his chosen race, would be severely chastised. Moreover, the Jews realised to the full that Assyria was a menace to true religion, and consequently hoped that this great pagan power would be exterminated (cp. Is. xiii 16-18, xiv 21).

PSALM CXXXVII (HEB. 138)

TITLE

“Of David.”

SUBJECT

Most grateful thanksgiving is offered to Yahwè, God of mercy and truth, who has deigned to hear the prayer of the Psalmist and to increase his spiritual strength (vv. 1-3). May all the kings in the world honour and give thanks to Yahwè as they understand his revelation, and see how he exalts the humble and puts down the proud (vv. 4-6). In the third strophe the Psalmist proclaims how Yahwè, full of loving regard for the work of his hands, has sustained him in time of sorrow, protected him against his enemies, and saved him (vv. 7, 8). The second strophe has Messianic significance.

AUTHORSHIP

There is really no serious reason against the Davidic authorship of this Ps. The critics who assign it to a post-exilic writer rely simply on their subjective fancies.

VULGATE

1. Confitebor tibi, Domine, in toto corde meo:
quoniam audisti verba oris mei.
In conspectu Angelorum psallam tibi:
2. adorabo ad templum sanctum tuum,
et confitebor nomini tuo.
Super misericordia tua, et veritate tua:
quoniam magnificasti super omne, nomen sanctum
tuum.
3. In quacumque die invocavero te, exaudi me:
multiplicabis in anima mea virtutem.
4. Confiteantur tibi, Domine, omnes reges terrae:
quia audierunt omnia verba oris tui:
5. Et cantent in viis Domini:
quoniam magna est gloria Domini.
6. Quoniam excelsus Dominus, et humilia respicit:
et alta a longe cognoscit.

7. Si ambulavero in medio tribulationis, vivificabis me:
et super iram inimicorum meorum extendisti manum
tuam,
et salvum me fecit dextera tua.
 8. Dominus retribuet pro me:
Domine, misericordia tua in saeculum:
opera manuum tuarum ne despicias.
-

1. With my whole heart I thank thee, O Yahwè,
(Because thou hast heard the words of my mouth).
Before the gods (?), I psalm unto thee:
2. I bow down towards thy holy temple,
And give thanks to thy name,
Because of thy mercy and truth:
For thou hast magnified thy word above every name.
3. On the day that I called, thou didst answer me:
Thou didst increase strength in my soul.
4. May all the kings of the earth thank thee, Yahwè,
When they have heard the words of thy mouth.
5. And may they sing of the ways of Yahwè;
For great is the glory of Yahwè.
6. Though Yahwè is exalted, yet he looketh on the lowly;
But the lofty he knoweth from afar.
7. If I walk in the midst of adversity, thou dost keep me
alive;
Against the anger of mine enemies thou dost stretch
forth thy hand,
And thy right hand doth save me.
8. Yahwè dealeth well with me:
Yahwè, thy mercy is for ever:
Forsake not the works of thy hands.

OBSERVATIONS

- v. 1. *Domine* : So the versions. M.T. omits.
quoniam, etc: This line is not in M.T., St Jer., LXX A. It
balances with the second line of the next strophe (v. 4b)
but it may have crept in here from that verse.
Angelorum : See note below.

- v. 2. *super omne, nomen sanctum tuum*: So the LXX; but as Agellius points out, τὸ ἅγιόν σου is an easy corruption of τὸ λόγιόν σου; and St John Chrysostom, though he read as in our LXX, yet attests to two other readings—viz., τὴν ῥησίν σου and τὸ λόγιόν σου (P.G., t. 55, col. 408). Hence M.T. אֶמְרֶתְךָ = St Jer. *eloquium tuum* is correct. But M.T. *Thou hast magnified Thy saying above all Thy Name* is awkward. Better, therefore, with LXX, Vulg., St Jer. omit *Thy* before *Name*, and read *name*. Even this, however, gives a peculiar expression. Buhl suggests eliminating either *thy word* or *thy name*.
- v. 3. *quacumque*: Gloss; omit with St Jer.
te: Omit; not in St Jer., M.T.
exaudi: M.T., St Jer. prefix waw. Better omit; but if retained regard as waw final: "On the day that I called *that* thou shouldst answer me."
- multiplicabis*: LXX πολυωρήσεις με; M.T. פְּרַהֲבֵנִי lit. *thou makest me act boisterously*, hence, according to some translators: *thou makest me bold or proud*. St Jer., following Aq., translates *dilatabis*, thus reading פְּרַהֲבֵנִי. Pesh. reads from רָבָה, *multiply*; so LXX, Vulg., Targ. Read therefore פְּרַהֲבֵנִי. Omit suffix in M.T., LXX; not in St Jer., Vulg.
- virtutem*: Rather *fortitudinem*, St Jer.
- v. 4. *quia*: קִי here is rather *when*, or *quoniam*, St Jer. *omnia*, as LXX: not in M.T., St Jer.
- v. 7. *et* (י): Omit; not in LXX, M.T., St Jer.
- v. 8. *retribuet* = LXX A (B ἀνταποδώσεις)—i.e., יָגוּל (cp. 7. 5, 18. 21, 103. 10, 137. 8, 142. 8). M.T. יָגוּל, *bring to an end*, is less suitable. St Jer. has *operabitur*.
- despicias* = LXX Α, A, T παρίδῃς, which is corruption of παρῃς
 LXX B = M.T. פָּרַךְ, *forsake* = St Jer. *dimittas*.

NOTES

- i. *the gods*. See note on xcvi 7. Here again the Hebrew word is "Elohim" which the LXX and Vulgate translate by "angels," but St Jerome, A.V., and R.V. by "gods." It must be admitted that the idea of the Psalmist singing to Yahwè before the gods of the heathens is certainly strange. In favour of LXX and Vulgate might be quoted lxxxviii 6-8. The Targum interpreting "judges" and the Syriac reading "kings" do not deserve consideration.
- Agellius, following St John Chrysostom, is of opinion that the Psalmist desires to sing *in response* to the hymns of the Angelic choir. He quotes 2 Par. vii 6 and 2 Esdr. xii 9, 24, and comments: "alternantibus invicem vocibus

et concinentibus vicissim . . . itaque vicissim Levitae canebant, sacerdotes tubis personabant, et ex utroque choro Levitarum canentium et sacerdotum tubis concrepantium alternis concentus efficeretur." Again: "Sic Neemiae xii de cantoribus quorum una pars alteram excipit, illis praecincentibus, istis succinentibus dictum est: Et Becbecia et Hanni, fratres eorum *in conspectu eorum*. Sic namque est in Hebraeo. Et inferius multo clarius transtulit Beatus Hieronymus: Et principes Levitarum Hesebia, Serebia, et Josue filius Cedmiel et fratres eorum per vices suas; quod in Hebraeo est: Contra eos, vel, *in conspectu eorum*."

As we recite this Ps. in the Breviary particularly on the feasts of the holy Angels, it will be well to bear in mind Bellarmine's comment: "Undoubtedly, if we, when we recite the same Pss., would consider and reflect that we are seen and heard by the holy Angels, who praise our attention and devotion or note our carelessness and our distractions, we would recite them much better than we usually do."

2. The *temple* here is probably heaven, as in x 5 and elsewhere.

above every name. Agellius refers to Ephes. i 20, 21, where it is said of Christ that he is exalted "*above every name* that is named not only in this world, but also in that which is to come"; and to Phil. ii 9: "Wherefore God also hath exalted him, and hath given him a name which is above all names" (cp. also Phil. ii 11 with verses 4, 5 of this Ps.).

4. *the words of thy mouth*—i.e., God's promises, especially the Messianic revelation (cp. ii 10-13, lxxi 11).
5. *the ways of Yahwè* are not the ways of men. Unlike them he has a great regard for *the lowly*, while the proud or *lofty-minded* he keeps at a distance (cp. cxii 5-8).

PSALM CXXXVIII (HEB. 139)

TITLE

“ For the musical director (?): of David: a psalm.”

SUBJECT

Though difficult from a textual point of view, this Ps. is one of the most inspiring in the Psalter. In beautiful language it describes God's omniscience (vv. 1-6), omnipresence (vv. 7-12), and omnipotence (vv. 13-16), especially in his formation and destination of the human being. How great are the wonderful plans of God: no man can understand them! (vv. 17, 18). One blot only seems to spoil God's work—the presence of sinners. Would that they were removed from the earth! They are God's enemies, and consequently the Psalmist hates them! (vv. 19-22). And he prays that there may be no evil habits in himself. If there are, may God clear them out, and guide him on the right path (vv. 23, 24).

DATE

Most modern critics reject the Davidic authorship (affirmed in the title) and give this Ps. a late date. The main reason is that the Ps. is distinguished by its “Aramaisms.” Yet, as we have stated before, these “Aramaisms” present a difficulty that has not yet been solved. The history of Hebrew as a spoken and written language has still to be written. How far the language of a popular hymn was liable to alteration we have yet to discover. With regard to the present Ps. Briggs confesses that “many of these [Aramaisms] are dubious; the Versions having other readings”; and Fillion asks pertinently: “Do we know that these so-called Aramaisms were not in existence at the time of David?” It must be confessed, however, that the style of the Ps. is unlike that of Davidic compositions.

VULGATE

1. Domine, probasti me, et cognovisti me:
2. tu cognovisti sessionem meam, et resurrectionem meam.
3. Intellexisti cogitationes meas de longe:
semitam meam, et funiculum meum investigasti.

4. Et omnes vias meas praevidisti:
quia non est sermo in lingua mea.
5. Ecce, Domine, tu cognovisti omnia novissima, et
antiqua:
tu formasti me, et posuisti super me manum tuam.
6. Mirabilis facta est scientia tua ex me:
confortata est, et non potero ad eam.
7. Quo ibo a spiritu tuo?
et quo a facie tua fugiam?
8. Si ascendero in caelum, tu illic es:
si descendero in infernum, ades.
9. Si sumpsero pennas meas diluculo,
et habitavero in extremis maris:
10. Etenim illuc manus tua deducet me:
et tenebit me dextera tua.
11. Et dixi: Forsitan tenebrae conculcabunt me:
et nox illuminatio mea in deliciis meis.
12. Quia tenebrae non obscurabuntur a te,
et nox sicut dies illuminabitur:
sicut tenebrae ejus, ita et lumen ejus.
13. Quia tu possedisti renes meos:
suscepisti me de utero matris meae.
14. Confitebor tibi quia terribiliter magnificatus es:
mirabilia opera tua, et anima mea cognoscit nimis.
15. Non est occultatum os meum a te, quod fecisti in
occulto:
et substantia mea in inferioribus terrae.
16. Imperfectum meum viderunt oculi tui,
et in libro tuo omnes scribentur:
dies formabuntur, et nemo in eis.
17. Mihi autem nimis honorificati sunt amici tui, Deus:
nimis confortatus est principatus eorum.
18. Dinumerabo eos, et super arenam multiplicabuntur:
exsurrexi, et adhuc sum tecum.
19. Si occideris, Deus, peccatores:
viri sanguinum, declinate a me:
20. Quia dicitis in cogitatione:
Accipient in vanitate civitates tuas.
21. Nonne qui oderunt te, Domine, oderam?
et super inimicos tuos tabescebam?

22. Perfecto odio oderam illos:
et inimici facti sunt mihi.
 23. Proba me, Deus, et scito cor meum:
interroga me, et cognosce semitas meas.
 24. Et vide, si via iniquitatis in me est:
et deduc me in via aeterna.
-

1. Yahwè, thou hast searched me and known me:
2. Thou hast known my sitting down and my rising up:
From afar thou hast discerned my thought.
3. My path and my resting-place thou hast sifted,
And all my ways thou hast known intimately.
4. Though there was no word on my tongue,
Lo, Yahwè, thou hast known all.
5. Behind and before thou hast compacted me,
And lain thy hand upon me.
6. Too wonderful for me is thy knowledge:
It is incomprehensible; I cannot grasp it.
7. Whither shall I go from thy spirit?
And whither flee from thy presence?
8. If I ascend to heaven, thou art there:
If I lay me down in Sheol, lo, thou art there.
9. If I lift up my wings to the dawn,
If I dwell at the uttermost parts of the sea,
10. Even thither thy hand would lead me,
And thy right hand would take hold of me.
11. And were I to say: "Surely darkness will obliterate me,
And night [obliterate] the light about me,"
12. Yet darkness darkeneth not from thee,
And night (for thee) is as light as day:
Darkness is (the same for thee) as light.
13. For thou didst create my reins:
Thou didst weave me (?) in my mother's womb.
14. I thank thee for thou art fearfully wonderful:
Wonderful are thy works,
And full well doth my soul know (it).
15. Not hidden from thee was my [very] bone,
Which thou didst form in a secret place:
I was designed in the lower parts of the earth.

16. Mine embryo state thine eyes did see,
And in thy book all was written,
Days were formed though not one of them as yet was.
17. How precious unto me are thy thoughts, O God !
How numerous is the sum of them !
18. Were I to count them they would be more than the sand.
I awoke to be still present with thee.
19. Oh that thou wouldst slay the wicked, O God !
(Depart from me, ye men of blood,
20. Ye who speak with evil intent)
Who take thy name (?) in vain.
21. Do I not hate them that hate thee, Yahwè ?
And feel a loathing against those who rise up against thee ?
22. With complete hatred have I hated them :
They are enemies of mine.
23. Search me, O God, and know my heart :
Examine me, and know my thoughts.
24. And see if there be any harmful way in me,
And lead me in the way everlasting.

OBSERVATIONS

- v. 1. *probasti* : Rather *investigasti*. Also v. 23.
me (2) : No suffix in M.T., St Jer.
- v. 3. *cogitationes* : M.T. sing. St Jer. *malum meum*, wrongly reading
רָעִי instead of רָעִי.
funiculum : LXX σχῶν = (1) *rush, reed*; (2) *rush bed*;
(3) *rope*. M.T. רָבָעִי, *my lying down*, shows that we must
take meaning (2) in the Greek. So St Jer. *accubitionem*.
Possibly the correct Heb. word is רָבָעִי instead of the
Aramaic form in M.T.
investigasti, as LXX, is the metaphorical meaning of the Heb.
vb., which literally means *winnow, sift*, as St Jer. *eventilasti*.
No full-stop at end of this line, but after *praevidisti*; similarly
not after *mea*, but after *omnia* (v. 5).
- v. 4. *praevidisti* : St Jer. *intellextisti*. The Heb. means *be familiar
with*; *know intimately*.
quia : Here עֵי means *though*. Begin a new sentence.
- v. 5. *novissima et antiqua* : Attach to *tu formasti me*, with St Jer.,
M.T., and translate with St Jer. *Retrosum et ante*.

- v. 5. *formasti me* : Vulg., Pesh., LXX, St Jer., Sym. read from צור or יצר, *fashion*, but prob. correct reading is from צור, *shut up, enclose, compact*.
- v. 6. *tua*, as LXX, Pesh., Sym. : no suffix in M.T., St Jer.
ex me : Rather St Jer. *super me*—i.e., *thy knowledge is too wonderful for me*.
confortata est : Rather St Jer. *excelsior est*. The Heb. vb. means *be high*, hence *be unattainable, incomprehensible*.
et : Omit; not in LXX, St Jer., M.T.
- v. 8. *descendero* : The Heb. means *spread out* (a bed), hence *lie down* as St Jer. *jacuero*.
- v. 9. *pennas meas* (*diluculo*), as LXX, Pesh., reading כנפִי instead of מִתְּכִי = St Jer. *pinnae* (*diluculo*).
et, as LXX. Better omit with M.T., St Jer.
- v. 11. *Forſitan* : Here אִם prob. means *Surely*.
conculcabunt : The Heb. vb. שׁוּף is found only here, Job ix 17, and in the famous text Gen. iii 15. The meaning is *bruise, crush*; hence perhaps here *obliterate*. St Jer. has *operient*.
mea : Omit; not in LXX, St Jer., M.T.
in deliciis meis comes from LXX reading בְּעֵרְנִי instead of מִתְּכִי = St Jer. *circa me*.
- v. 12. *Quia* : Here נָא means *Yet*.
obscurabuntur : Rather St Jer. *habent tenebras*.
a te : Rather *apud te*, St Jer.
ejus (bis) : Omit; not in M.T., St Jer.
- v. 13. *posseſtisti* : The Heb. vb. means *get, acquire*, but here, as in Gen. xiv 19, 22, *produce, create*.
suscepisti me, as LXX = תִּסְמְכֵנִי instead of מִתְּכִי. This is generally supposed to come from vb. סָכַךְ, *weave together*, but it is only found here. Why not from סָכַךְ, *overshadow*? "Thou didst overshadow me in my mother's womb" recalls Lk. i. 35: "The power of the Most High shall overshadow thee"—Gabriel's words to Mary. St Jer. has *orsusque es me in utero*, etc.
- v. 14. *magnificatus es*, so LXX, St Jer., Targ., reading 2nd pers. instead of 1st pers. in M.T. St Jer. read suffix *magnificasti me*.
- v. 15. *os* : Sing. also M.T., LXX; St Jer. *ossa*.
fecisti : 2nd pers. also LXX, Pesh., Theod. M.T. 1st pers. Pual = St Jer. *factus sum*.
et, as LXX. Not in M.T., St Jer.
substantia mea, as LXX reading יְקוּמָתִי (cp. Gen. vii 4, 23; Deut. xi 6) instead of מִתְּכִי from vb. רָקַם, *variegate*, here *I was designed* or "skilfully wrought" (B.D.B.). St Jer. has *imaginatus sum*. It is not easy to decide between LXX and M.T.

- v. 16. *Imperfectum meum* : LXX τὸ ἀκατέργαστόν μου (Β σου). St Jer. has *Informem adhuc me*, so prob. Heb. וְנִלְמִי; Rickaby, "my embryo state."
- nemo in eis* from LXX reading οὐδείς. M.T. Qr. gives לֹא instead of Kt. לֹא. Latter is correct. St Jer. translates literally from Kt. *non est una [dies] in eis*. Zorell supposes that בָּהֶם is a verbal form akin to Arabic *bhm* and meaning *to be indetermined* : of the days that were formed not one was indetermined (see *Biblica*, September, 1923, pp. 315-317).
- v. 17. *nimis (bis)* : Rather *quam*, St Jer.
amici, as LXX, St Jer. reading from רֵעָה, *friend* (so Briggs, who thinks that the rendering *thoughts* is "without justification in O.T."); but moderns generally read from רָע, *thought*, found only here and v. 2 above, *cogitationes*.
confortatus est : St Jer. *fortes*. The Heb. prob. means *strong (in numbers)*.
principatus eorum : LXX αἱ ἀρχαὶ αὐτῶν. M.T. רִאשֵׁיהֶם, *their heads*—i.e., *the sum total of them*. St Jer., after Theod., wrongly derives from רָוַע, *be in want*, and translates *pauperes eorum*.
- v. 18. *et (1)*, as LXX, St Jer. Better omit with M.T.
exsurrexi : Rather St Jer. *evigilavi*.
- v. 19. *Si* here = *Utinam*.
peccatores : M.T., St Jer. sing. Omit following conjunct. in M.T.; not in Vulg., LXX, St Jer., Sym.
- v. 20. *Quia* is mistake for *Qui*, St Jer., M.T.
dicitis tibi = LXX εἶπεις; but Aq., Sym., Theod. = St Jer. *contradicent tibi*, which agrees with M.T. Qr. יִמְרוּךְ contraction of יִאֲמְרוּךְ, "but אָמַר is not used with suffix elsewhere" (Briggs). If then we read Qr. with vers., better read תִּאֲמְרוּ or תִּקְרוּ (cp. 2 K. [Sam.] xix 14) with LXX, Vulg. The Kth. in M.T. means *they rebel against thee*; but textual authority favours Qr.
in cogitatione—i.e., *with evil thought or intent*, as M.T. St Jer. *scelerate*.
Accipient : M.T. נִשְׂאוּ is prob. error for נִקְצְאוּ. St Jer. *elati sunt* wrongly reads Niph.
civitates tuas as LXX. The Heb. may mean this or it may mean *thy adversaries*. Neither is very satisfactory and most commentators regard the passage as corrupt. Perhaps we should read שָׂמְךָ. St Jer. reads *adversarii tui* (see note below).
- v. 21. *inimicos tuos* : Heb. lit. *those that rise against thee*.
tabescebam : Heb. means *feel a loathing, abhor*; St Jer. *distabui*.
- v. 22. *et* : Omit; not in St Jer., M.T.
- v. 23. *scito* : Same vb. as v. 2, *cognovisti* and *cognosce* in this same verse.

- v. 23. *semitas meas* = LXX *τρίβους μου* reading *יִצְחָקִי* (?) (cp. v. 3), or from root *שרע*, *extend*, hence *stretch out* (a path)? M.T. has *יִצְרַעֲמִי* only elsewhere 94. 19 meaning *anxious thoughts*; so here St Jer. *cogitationes meas*; but in xciii 19, LXX has *ὁδυνῶν* = Vulg. *dolorum*.
- v. 24. *iniquitatis* = LXX *ἀνομιᾶς*: St Jer. *doli*; M.T. *עֲצָב*, *pain*; so here "hurtful way" (B.D.B.).

NOTES

2. *sitting down and rising up*—i.e., every action of my life.
4. Cp. our Lord's words (Mtt. vi 8).
5. Cp. Ps. cxviii 73.
6. Cp. Rom. xi 33.
7. Having considered God's omniscience, the Psalmist speaks now of his omnipresence. God is everywhere: his activity reaches to every place: man can never escape the awful Presence. Compare the vain flight of Jonah (i 3, 10).
9. The idea seems to be that if the Psalmist were to fly like a bird to the far-off East (*the dawn*) or go and dwell in the far-off West (*the uttermost parts of the sea*) he could never escape from the Presence.
11. No darkness can hide man from God.
13. God, not the mother, is responsible for the wonderful work of forming the human body in the womb (cp. cxviii 73; Job x 8-11). A contemplation of this mysterious formation of a child in the womb leads to an exclamation of astonishment and praise (v. 14).
15. Again the Psalmist considers this wondrous operation. God was watching over the foetus gradually developing in the maternal womb—the *secret place*.
in the lower parts of the earth. Most commentators (Targum, Agellius, Bossuet, De Muis, Kirkpatrick, Boylan, etc.) take this expression as figurative of the mother's womb. Others suppose that the meaning is that the human body was formed from the earth because God made Adam from the dust of the earth. A third idea that the body is prepared in Sheol can be easily dismissed.
16. The eyes of the mother do not see the unborn child; but God beholds it (cp. Jer. i 5; Eccclus. xxiii 28, 29). Before the birth of the child its life is already written in God's

book. The days that the man shall live are known by God with all their details before any of those days are as yet.

17. As God knows every detail of every single life, and before each life begins, how wonderful are his thoughts and how infinite in number !

18. *I awoke*. This is differently interpreted. Some take it to refer to the infant's awakening to consciousness at birth. Briggs, after the Targum and Symmachus, thinks of awaking out of the sleep of death, and quotes lxxii 24, 25. Others think that the Psalmist awakes from a reverie in which he has been pondering over the thoughts of God: he awakes to find himself still occupied with the subject of his meditation. So Fillion, De Muis, etc.

21. How wonderful is God's omnipresence, omniscience, and providence ! How is it possible, in the light of this, for Godless men to exist ! The Psalmist prays for their removal. Lines 19b and 20a are best regarded as a parenthesis.

He describes these Godless as *men of blood—i.e.*, murderers: they use their tongues to bring about evil: they take the name of Yahwè in vain (Ex. xx 7) (or perhaps, they take possession of the cities of Israel by rebelling against authority [cp. cxxxix 3]: compare the description of the godless men there [vv. 1-5] with that in vv. 19, 20 here).

22. Here we have a key for the solution of many of the "imprecations" in the Psalter. Fired by intense love and admiration for God, the Psalmist detests the sight of men who hate God. As sinners he loathes and abhors them. There is a modern fallacy of hating sin and not the sinner. Yet sin is of its very nature a human act—depending upon an intelligence and will. Outside the sinner sin cannot exist.

23. The Psalmist is not self-righteous. He ardently loves God, yet he knows not for certain whether he be worthy of love or displeasure. So he humbly asks God to *search* him, to *know* him, and to *examine* him, and if any bad habit be found in him, to remove such, that he may walk on the right way to eternal life.

PSALM CXXXIX (HEB. 140)

TITLE

“ For the musical director (?): a psalm: of David.”

SUBJECT

The Psalmist prays for deliverance from unscrupulous enemies who form schemes against him and endeavour to ensnare him (vv. 1-6). May God not abandon him to these godless plotters (vv. 7-9). May they be severely punished—by their own evil-doing, by fire (such as fell upon the Sodomites), by being entrapped and by destruction (vv. 10-12). Because God will defend the afflicted and poor one, the just will always praise his holy name (vv. 13, 14).

AUTHORSHIP

External and internal evidence favour Davidic authorship.

APPLICATION

The “ afflicted ” and “ poor one ” may well be understood of the Messiah of whom David was a type. The Church appoints the Ps. to Vespers on Maundy Thursday and Good Friday, and as the Tract at the Mass of the Presanctified. By a happy chance it is now recited every Friday, at Vespers.

VULGATE

2. Eripe me, Domine, ab homine malo:
a viro iniquo eripe me.
3. Qui cogitaverunt iniquitates in corde:
tota die constituebant praelia.
4. Acuerunt linguas suas sicut serpentis:
venenum aspidum sub labiis eorum.
5. Custodi me, Domine, de manu peccatoris:
et ab hominibus iniquis eripe me.
Qui cogitaverunt supplantare gressus meos:
6. absconderunt superbi laqueum mihi:
Et funes extenderunt in laqueum:
juxta iter scandalum posuerunt mihi.

7. Dixi Domino: Deus meus es tu:
exaudi, Domine, vocem deprecationis meae.
8. Domine, Domine, virtus salutis meae:
obumbrasti super caput meum in die belli.
9. Ne tradas me, Domine, a desiderio meo peccatori:
cogitaverunt contra me, ne derelinquas me,
ne forte exaltentur.
10. Caput circuitus eorum:
labor labiorum ipsorum operiet eos.
11. Cadent super eos carbones,
in ignem dejicies eos:
in miseriis non subsistent.
12. Vir linguosus non dirigetur in terra:
virum injustum mala capient in interitu.
13. Cognovi quia faciet Dominus iudicium inopis:
et vindictam pauperum.
14. Verumtamen iusti confitebuntur nomini tuo:
et habitabunt recti cum vultu tuo.

-
2. Deliver me, O Yahwè, from evil men:
Preserve me from men of violence,
 3. Who have devised evil in their heart;
All day long they stir up wars.
 4. They whet their tongue like a serpent:
The poison of the asp is under their lips. Sela.
 5. Keep me, O Yahwè, from the hands of the wicked.
Preserve me from men of violence,
Who have planned to supplant my steps.
 6. The proud have hid a trap for me,
And have spread cords as a net:
By the wayside they have set a snare for me. Sela.
 7. I say unto Yahwè: Thou art my God:
Give ear, O Yahwè, to the voice of my supplication.
 8. Yahwè, O Lord, my saving strength,
Thou hast covered my head in the day of arming.
 9. Grant not, O Yahwè, the desires of the wicked:
Promote not his device lest they exalt themselves.
Sela.

10. Up to the head of those that compass me about (?),
Let the mischief of their lips overwhelm them.
11. Let coals of fire fall upon them:
Cast them into the fire:
Into pits that they may not rise up.
12. The man of (evil) tongue shall not be established in the
earth:
Evil shall hunt the violent man to destruction.
13. I know that Yahwè will maintain the cause of the
afflicted one,
And the judgment (in favour) of the poor.
14. Verily the just will give thanks unto thy name:
The upright shall dwell in thy presence.

OBSERVATIONS

- v. 2. *eripe* (2): Rather *serva*, St Jer.; not same Heb. as *Eripe*; also v. 5.
- v. 3. *constituebant*: LXX παρτάσσοντο = גִּבְרוּ (Agell.) as 94. 21. But better M.T. גִּבְרוּ, *stir up*. St Jer. has *versati sunt*.
- v. 4. *linguas*: LXX, St Jer., M.T. sing.
serpentis: Rather *serpens*, St Jer.
aspidum: Plur. as LXX; M.T., St Jer. sing.
- v. 5. *et*: Omit; not in M.T., LXX, St Jer. Full-stop after *meos*.
- v. 6. *laqueum* (2) is not same Heb. word as in previous line. Here read *rete* with St Jer.
scandalum: St Jer. *offendiculum*.
- v. 7. *deprecationis*: Sing. also LXX, St Jer.; M.T. plur.
- v. 8. *belli*: The Heb. means *equipment*, *arming*.
- v. 9. *me* (1): Omit; not in M.T., St Jer., LXX T.
a desiderio me, as LXX = מִצְּרִי; but M.T. מִצְּרִי = St Jer. *desideria*, as Aq. Then *peccatori* should be *peccatoris*.
cogitaverunt contra me, as LXX, Sym. = לִי וְצִמּוֹ (cp. 17. 3, 31. 14, 37. 12). But M.T. וְצִמּוֹ, *his device*; St Jer. *scelera ejus*. The reading of LXX may be correct.
- ne derelinquas me*: It is difficult to see what the LXX μη ἐγκαταλίπης με read. M.T. has אַל-תִּפְסֵךְ, *do not bring out, make succeed, promote*. St Jer. has *ne effundantur*. The line remains obscure.
- ne*=LXX μη, which, though not in M.T., should be understood. But St Jer. has *et*.
forte is a gloss and unnecessary.
exallentur, as St Jer., LXX reading Niph. instead of M.T. Qal.
- v. 10. Another difficult verse. If we could exclude *Sela* at end of v. 9 we might attach *caput* to *exallentur*—i.e., "They that

compass me about lift up the head." But this alteration has no textual support. As the text stands it is best to regard *Caput* as an accusative "of respect"; or, with Aq., suppose a preposition. St Jer. takes $\psi\alpha\gamma$ here to mean not *head* but *venom*, so *Amaritudo* (cp. *fel* in 69. 22); but the other versions do not agree with him. Instead of *circuitus eorum* (= LXX τοῦ κυκλώματος αὐτῶν) he has *convivarum eorum* (al. *meorum*). M.T. מִסָּבִי is best rendered by Sym. τῶν κυκλούντων με. Though the verse is not clear, the underlying idea is, so Agellius points out, that of vii 17: *Convertetur dolor ejus in caput ejus, et in verticem ipsius iniquitas ejus descendet.*

labor : See obs. 9. 28.

operiet : Read Qr. in M.T.

v. 11. *deicies*, as LXX, St Jer. M.T. has 3rd pers.

miseriis, as LXX. The Heb. word is found only here. B.D.B. gives *flood, watery pit*; St Jer., Targ., Sym. *foveas*.

subsistent : Read with St Jer. (*ut non*) *consurgant*. Divide the verse as LXX, Vulg.

v. 12. *injustum* : Same Heb. word as *iniquo* (vv. 2, 5). Divide lines as Vulg., LXX, St Jer. and not as M.T.

capient, as St Jer. : but rather LXX θηρεύσει, *hunt*, as M.T.; but omit suffix which is not in vers.

interitu : Rather *interitum*, St Jer. The Heb. word is of doubtful meaning.

v. 13. *Cognovi* : Read Qr. in M.T.

judicium : Rather *causam*, St Jer.

et, as LXX; not in M.T., St Jer. Also v. 14.

vindictam : Rather *judicia*, St Jer.; but read sing. with LXX, M.T., Vulg.

NOTES

2. Cp. xvii 49=2 K. xxii 49.

3. *wars*—i.e., rebellion—like that of Absalom.

4. Quoted in Rom. iii 13 (cp. Davidic Pss. ix 28, li 4, lvi 5 lvii 5, lviii 8).

6. Cp. Davidic Pss. ix 16, xxx 5, xxxiv 7, 8, lxiii 6, cxi 9, cxli 4.

7. Cp. Davidic Pss. xv 2, xxx 15, 23, lxxxv 6.

8. God is as it were the helmet of protection for the Psalmist, and he puts this protection on his head (cp. 1 Thess. v 8; Ephes. vi 17, and the priest's prayer as he puts on the amice: "Impone, Domine, capiti meo galeam salutis ad expugnandos diabolicos incursus").

10. See obs. above.

11. *coals of fire*—as fell at Sodom (cp. Davidic Ps. x 7).

14. Cp. Davidic Ps. x 8.

PSALM CXL (HEB. 141)

TITLE

“ A psalm: of David.”

SUBJECT

After a petition that his prayer may be heard (vv. 1, 2) the Psalmist asks that his tongue may be guarded and his heart set against imitating the evil ways of godless men (vv. 3, 4). He is prepared to be corrected by the just man, but desires no friendship with sinners (v. 5). When retribution falls upon unjust judges may men realise the weight of his words (v. 6). At the present moment it would seem that the Psalmist and his companions are in dire straits (v. 7); so he turns his eyes to Yahwè, trusting that he will save him from the traps laid for him (vv. 8, 9). Let the wicked fall into the snares they have set for him, while he passes along in safety (v. 10).

This Ps. was known as ὁ ἐπιλύχνιος in the early Church from the fact that it was recited at evening (cp. v. 2), when the lamps were lighted (see the *Apostolic Constitutions*, ii 59, viii 35). St John Chrysostom tells us that it was part of the daily prayer (P.G., t. 55, col. 426). Verses 2-4b are recited by the celebrant at High Mass during the incensation of the altar after the Offertory.

AUTHORSHIP

Internal evidence confirms the statement of the title. Verse 1 is quite in Davidic style: verse 2 may be compared with xxvii 2, lxii 5; verse 3 with xxxviii 2, xxxiii 14; verses 8, 9 with xxiv 15, cxxxix 6; verse 10 with xxxiv 8.

VULGATE

1. Domine, clamavi ad te, exaudi me:
intende voci meae, cum clamavero ad te.
2. Dirigatur oratio mea sicut incensum in conspectu tuo:
elevatio manuum mearum sacrificium vespertinum.
3. Pone, Domine, custodiam ori meo:
et ostium circumstantiae labiis meis.

4. Non declines cor meum in verba malitiae,
ad excusandas excusationes in peccatis.
Cum hominibus operantibus iniquitatem:
et non communicabo cum electis eorum.
5. Corripiet me justus in misericordia, et increpabit me:
oleum autem peccatoris non impinguet caput meum.
Quoniam adhuc et oratio mea in beneplacitis eorum:
6. absorpti sunt juncti petrae iudices eorum.
Audient verba mea quoniam potuerunt:
7. sicut crassitudo terrae erupta est super terram.
Dissipata sunt ossa nostra secus infernum:
8. quia ad te Domine, Domine, oculi mei:
in te speravi, non auferas animam meam.
9. Custodi me a laqueo, quem statuerunt mihi:
et a scandalis operantium iniquitatem.
10. Cadent in retiaculo ejus peccatores:
singulariter sum ego donec transeam.

-
1. Yahwè I call upon thee; O attend unto me:
Give ear unto my voice, while I call unto thee.
 2. Let my prayer be directed as incense before thee;
The lifting up of my hands as an evening sacrifice.
 3. Set a guard, O Yahwè, before my mouth,
A stronghold at the door of my lips.
 4. Incline not my heart to any evil thing,
To commit deeds in wickedness
With men that work iniquity;
And let me not eat of their dainties.
 5. Let the just man correct me mercifully and reprove
me:
Let not the oil of the wicked anoint my head:
But yet awhile and my prayer [shall prevail] against
their wickednesses.
 6. Their judges are flung down the side of the crag:
(May they hear my sayings because they are sweet:)
 7. As [each] splits open and bursts asunder on the ground,
Their bones are strewn at the mouth of Sheol.

8. But unto thee, Yahwè, O Lord, are mine eyes:
In thee I take refuge; empty not out my life.
9. Keep me from the trap they have set for me,
And from the snares of workers of iniquity.
10. Let the wicked fall into their own nets,
While I pass on [unharmed].

OBSERVATIONS

- v. 1. *exaudi me*, as LXX, reading הִקְשִׁיבָה (cp. 86. 6, 142. 7). This is preferable to M.T. חִישָׁה = St Jer. *festina*.
- v. 3. *et*, as LXX: not in M.T., St Jer.
ostium circumstantiae = LXX θύραν περισχῆς. Agellius, pointing to 2 K. (Sam.) v 7, suggests that LXX read מְצִוְרָה, *stronghold*, instead of M.T. נִצְרָה, *keep thou*, after which עַל-דֶּל is not easily translated. Instead of דֶּל read דֶּלֶת, *door*. St Jer. *serva paupertatem labiorum meorum* is very improbable.
- v. 4. *verba*: M.T. sing. and meaning here *matter* or *thing*.
excusandas excusationes as LXX. M.T. means lit. *to practise practices*. See Kroon in *Verbum Domini*, July, 1925. p. 222. St Jer. has *volvere cogitationes*.
electis, as LXX. Rather *deliciis*, St Jer.
- v. 5. *Corripiet*: St Jer. *Corripiat*. The Heb. means lit. *smite*.
in misericordia, as LXX, St Jer. There is no prep. in M.T. Probably the reading should be וְהַסִּיד instead of הַסִּיד, in which case "the just one and merciful one" will be Yahwè, as in 145. 17.
- autem*, as LXX. Not in M.T., St Jer.
peccatoris, as LXX—i.e., רִשָּׁע, instead of M.T. רֹאשׁ, *head*. For St Jer. *amaritudinis* see obs. 140. 10.
- impinguet*, as LXX, St Jer., Pesh. In M.T. we read יָנִי imperf. of נָוֶה, *restrain, hinder*; B.D.B. proposes here *refuse*. Briggs suggests that LXX, etc., read a similar but Arabic vb. meaning *be fat*; but prob. M.T. is here quite corrupt and we should read יִרְשָׁן (cp. 23. 5). The whole line, therefore, has quite a different significance according as we follow M.T. or LXX. The former means *Oil of the head my head will not refuse*—i.e., the Psalmist likens correction from the just one to precious ointment poured on the head (cp. 133. 2). The latter gives an antithetical thought to that in 5a, and continues the thought of v. 4. The Psalmist is ready to receive correction from the just one; from the wicked, however, he desires no friendship or favour. External and internal evidence (the twice repeated "head" and the strained meaning that must be given to the vb.) are against M.T. and in favour of LXX, Vulg.

- v. 5. *adhuc*, as Heb., but the exact force is not clear: much depends on what we are to understand between "my prayer" and "their wickednesses." Some translate *still*—i.e., in spite of their evil doings; others, *while I live*; others, *and now*. We have given above the sense that seems most likely, understanding a vb. *shall prevail* and translating the prep. *in*, ב, as *against*.
beneplacitis eorum, as LXX = רְעוּתֵיהֶם instead of M.T. רְעוּתֵיהֶם = St Jer. *malitiis eorum*. Full-stop.
- v. 6. *absorpti sunt*: The Heb. means *are flung down*. St Jer. has *Sublati sunt*. De Muis translates reflexive *demiserunt se*. The line is obscure and probably corrupt.
uncti should be *juxta*, as St Jer.; LXX ἐχόμενα. Heb. lit. *by the hand* (i.e., *side*) of.
petrae: Read *petram* with St Jer., M.T.
Audient, as LXX יִשְׁמְעוּ instead of St Jer., M.T. יִשְׁמְעוּ.
potuerunt, as LXX B, ἠδυσθήσαν, which is error for ἠδυσθήσαν = M.T., St Jer. *decora sunt*.
- v. 7. *crassitudo terrae* = LXX πάχος γῆς—i.e., פֶּלֶח instead of M.T. partic. פֶּלֶח, *one cleaving*, as Sym. and St Jer. *agricola*.
erupta est = LXX διεπράγη—i.e., יִבְקַע instead of M.T. ויִבְקַע, *and one breaking open*; St Jer. *cum scindit*. Briggs, however, draws attention to 2 Par. (Chron.) xxv 12, where the vb. is used in reference to men hurled from rocks and lying *burst open* on the ground. The context certainly favours his translation: "As one splits open and bursts asunder on the ground"; but the vbs. require to be read in the Niphal form.
super: LXX ἐν (τῆς γῆς), *on the ground* = M.T. בְּאֶרֶץ. St Jer. does not seem to have read a prep. (*cum scindit*) *terram*.
nostra, as LXX B, M.T., St Jer. But LXX B^b, א^c, א, R, T αὐτῶν, as Pesh. seem necessary for the sense.
- v. 8. *auferas*: LXX ἀρτανέλης. The Heb. means *lay bare* or *empty*; the latter is generally adopted here, but possibly the meaning is *Do not expose my life (to danger)*. St Jer. (*ne*) *evacues*.
- v. 9. *scandalis*: St Jer. *offendiculis*.
- v. 10. *singulariter*: LXX κατὰ μόνas, prob. יָחִיד instead of M.T. יָחִיד = St Jer. *simul*. While Vulg., LXX, M.T. read with this line, Sym., Pesh., St Jer. (*Incident in rete ejus impii simul*) attach to previous line.

NOTES

2. *be directed*. This may be a technical term for sacrificial worship (cp. 2 Par. xxix 35, xxxv 10, 16).
as incense. Incense was offered morning and evening

(Ex. xxx 7, 8; Lev. xxiv 7, 8). Here, it would seem, the Psalmist connects it with *morning* service, the parallel being *evening sacrifice*. Prayer and incense are associated together in Apoc. viii 3.

lifting up of my hands—in prayer. See xxvii 2 with note (cp. the Hymn at Matins, feria quarta):

Mentes manusque tollimus,
Propheta sicut noctibus
Nobis gerendum praecipit,
Paulusque gestis censuit.

The Psalmist prays that his prayer may be acceptable as are the morning and evening sacrifices. It has been suggested that this indicates that David was far from the Sanctuary when he composed this Ps., and that the occasion was the rebellion of Absalom.

3. Cp. Eccclus. xxiii 17.

4. In v. 3 the Psalmist prayed for prudence in speech: here he asks that he may not sin by deeds (see Kroon in *Verbum Domini*, July, 1925, p. 223).

eat of their dainties. Agellius suggests that the reference is to fornication: he quotes Prov. ix 17, 18, xxx 20.

5. See obs. above, where we suggest that the reading may be *the Just and Merciful one*—i.e., Yahwè. See there also the different sense given to the second line according as we follow the LXX or the Massoretic Text.

oil was poured as ointment on the head of a guest at a feast. According to the LXX and Vulgate the Psalmist declares that he will never sit at table with sinners. The Massoretic Text has rather the sense of cxxxii 2.

6. The meaning of this and the next verse is obscure. The *judges* are probably the leaders and advisers of the party in revolt against the Psalmist. In the second line *they* probably refers to men in general. The Psalmist foresees the overthrow of his adversaries and in vivid language depicts their destruction, with which cp. 2 Par. xxv 12. They are flung down the cliff and their bellies burst asunder (like Judas, Acts i 18): their bones lie strewn to be devoured by Sheol. Verse 6b is probably parenthetical—the Psalmist calling upon fellow Israelites to hear what he predicts. Why, however, his terrible words should

be called "sweet" is rather baffling. Rickaby thinks that "the reference is to the amnesty offered by David to the followers of Absalom after the rebellion was crushed" (*Psalms Made Easy*, p. 88).

8. *empty not out my life*. If this is the correct translation (see obs. above) the meaning is "pour not out my blood." When a man's blood is shed, his life oozes out.

PSALM CXLI (HEB. 142)

TITLE

"A maskil: of David, when he was in the cave: a prayer."

SUBJECT

In utter distress, hemmed in by his foes, entrapped in a snare they have laid for him, the Psalmist cries out to Yahwè. In spite of dejected spirits he puts full trust in him who sees all that has befallen him. His rescue will bring joy to the just who are waiting for his release.

AUTHORSHIP

Even without the evidence of the title, the Ps. itself would proclaim its Davidic authorship (cp v. 2 with iii 5, xxix 9, lx 2; v. 3 with liv 3; v. 4 with lx 3, cxxxix 6; v. 6 with xv 5, xxvi 13, xxx 15, 16; v. 7 with vii 2; v. 8 with xvii 18). Some critics suppose that the singer is not an individual but the nation, Israel, suffering in Babylon or elsewhere. Their opinion is sufficiently refuted by verse 8, where the Psalmist expressly distinguishes himself from "the just."

OCCASION

We have no means of determining whether "the cave" was that of Odollam (Adullam), 1 K. xxii, or that at Engaddi, 1 K. xxiv. There is no need to suppose that the poem was actually written "in the cave": it is rather commemorative of the occasion.

APPLICATION

David, especially by his sufferings, was a type of the Son of David. We may, consequently, recite this Ps. at Vespers on Friday, applying it to the Passion and dereliction of Christ.

VULGATE

2. Voce mea ad Dominum clamavi:
voce mea ad Dominum deprecatus sum:
3. Effundo in conspectu ejus orationem meam,
et tribulationem meam ante ipsum pronuntio.
4. In deficiendo ex me spiritum meum,
et tu cognovisti semitas meas.
In via hac, qua ambulabam,
absconderunt laqueum mihi.
5. Considerabam ad dexteram, et videbam:
et non erat qui cognosceret me.
Periit fuga a me.
et non est qui requirat animam meam.
6. Clamavi ad te, Domine,
dixi: Tu es spes mea,
portio mea in terra viventium.
7. Intende ad deprecationem meam:
quia humiliatus sum nimis.
Libera me a persequentibus me:
quia confortati sunt super me.
8. Educ de custodia animam meam
ad confitendum nomini tuo:
me expectant justī, donec retribuas mihi.

-
2. With my voice I cry unto Yahwè:
With my voice unto Yahwè I make supplication.
 3. My anxiety I pour out before him:
Before him I declare my distress.
 4. Though my spirit fainteth within me,
Yet thou dost know my path:
[How] in the way wherein I walk
They have hidden a trap for me.
 5. I look to the right hand and see
That there is none that recogniseth me.
Means of escape fail me:
There is none that careth for my life.
 6. I cry unto thee, O Yahwè:
I say: "Thou art my refuge,
My portion in the land of the living."

7. Attend unto my cry,
For I am brought very low:
Deliver me from my persecutors,
For they are too strong for me.
8. Bring me out of prison,
That I may give thanks to thy name.
The just are awaiting me,
Until thou hast dealt well with me.

OBSERVATIONS

- v. 3. *orationem* : See obs. on *exercitatione*, 55. 3. Here St Jer. *eloquium*.
et : Omit; not in LXX, St Jer., M.T.
ante ipsum is same Heb. as *in conspectu ejus*.
- v. 4. *ex me* : St Jer. *in me*. Heb. rather *super me*.
et : Rather *enim*, St Jer. Translate *yet*.
semitas meas : Plur. also LXX, Pesh.; M.T., St Jer. sing. Put colon in place of full-stop.
hac : Heb. **א** relative. Omit: *qua* suffices.
- v. 5. *Considerabam, videbam* : Read infin. absol. in M.T. and translate as 1st pers. with LXX, Vulg.; not as imper. *Respice, vide*, St Jer.
et (3), as LXX; not in M.T., St Jer.
- v. 7. *me* (2), as LXX, M.T.; not in St Jer.
- v. 8. *expectant*, as LXX, Aq., Pesh., St Jer. (al. *coronabuntur*). This is the Aram. meaning of the vb.; its Hebrew meaning is rather *surround*; De Muis *cingunt*.

NOTES

4. *my path*—i.e., my way of life, and especially my present predicament.
6. *land of the living*. See note on xxvi 13.
8. *prison* may refer to the cave in which David is hiding, or be taken figuratively (St John Chrysostom).

Uttering the last two lines of this Ps. St Francis of Assisi breathed forth his sweet soul to God (see Lesson vi in the Breviary, October 4).

PSALM CXLII (HEB. 143)

TITLE

“A psalm: of David.” The Vulgate adds: “quando persequabatur eum Absalom filius ejus.” This addition is

derived from the LXX, where, however, most texts omit "Absalom."

SUBJECT

Though conscious of his unworthiness in the sight of God, the Psalmist has recourse to him, for he alone can rescue him from a crushing foe (vv. 1-4). The memory of Yahwè's mercies in ancient days emboldens the Psalmist to spread out his hands in prayer to the one his soul so needs (vv. 5, 6). May his prayer be speedily answered: may he obtain deliverance and guidance from the merciful Lord (vv. 7, 8). Again the prayer is repeated: may God destroy the Psalmist's enemies, for he is the servant of Yahwè (vv. 9-12).

AUTHORSHIP

Modern criticism, rejecting the evidence of the title, regards this Ps. as a late composition and decides that the singer is not an individual, but the nation, Israel. Both statements lack solid proof. The Ps. has affinity to other Davidic Pss. (cp. v. 1 with v 2, 3; v. 2 with l 6; v. 3 with vii 6; v. 4 with cxli 4; v. 6 with lxii 2, 3; v. 7 with xxvi 9, lxviii 18; v. 10 with xxiv 4, 5; v. 12 with lxxxv 16).

APPLICATION

This is the seventh and last of the Penitential Pss. It is chosen as such because the Psalmist, conscious and sorry for his sins (v. 2), has recourse to God for deliverance from (spiritual) enemies. The second verse finds a natural place in the Burial Service.

VULGATE

1. Domine, exaudi orationem meam:
auribus percipe obsecrationem meam in veritate tua:
exaudi me in tua justitia.
2. Et non intres in iudicium cum servo tuo:
quia non justificabitur in conspectu tuo omnis vivens.
3. Quia persecutus est inimicus animam meam:
humiliavit in terra vitam meam.
Collocavit me in obscuris sicut mortuos saeculi:
4. et anxius est super me spiritus meus,
in me turbatum est cor meum.

5. Memor fui dierum antiquorum,
meditatus sum in omnibus operibus tuis:
in factis manuum tuarum meditabar.
 6. Expandi manus meas ad te:
anima mea sicut terra sine aqua tibi.
 7. Velociter exaudi me, Domine:
defecit spiritus meus.
Non avertas faciem tuam a me:
et similis ero descendentibus in lacum.
 8. Auditam fac mihi mane misericordiam tuam:
quia in te speravi.
Notam fac mihi viam, in qua ambulem:
quia ad te levavi animam meam.
 9. Eripe me de inimicis meis, Domine,
ad te confugi:
 10. doce me facere voluntatem tuam,
quia Deus meus es tu.
Spiritus tuus bonus deducet me in terram rectam:
 11. propter nomen tuum, Domine, vivificabis me,
in aequitate tua.
Educes de tribulatione animam meam:
 12. et in misericordia tua disperdes inimicos meos.
Et perdes omnes, qui tribulant animam meam:
quoniam ego servus tuus sum.
-
1. O Yahwè, hear my prayer:
Give ear to my supplication in thy truth:
Answer me in thy justice.
 2. And enter not into judgement with thy servant,
For in thy sight no man living is just.
 3. For an enemy hath pursued my soul:
He hath crushed my life to the ground:
He hath made me to dwell in dark places, like those
long dead.
 4. And my spirit fainteth within me:
Within me my heart is appalled.
 5. I recall the days of old:
I meditate on all thy works:
I ponder on the doings of thy hands.

6. I spread out my hands unto thee:
My soul is like a land thirsty for thee. Sela.
7. Speedily answer me, O Yahwè:
My spirit doth languish.
Hide not thy face from me,
Lest I become like them that go down to the pit.
8. Let me hear thy mercy in the morning,
For I have trusted in thee.
Let me know the way wherein I should walk,
For unto thee have I lifted up my soul.
9. Deliver me from mine enemies, O Yahwè !
Unto thee do I fly.
10. Teach me to do thy will,
For thou art my God.
May thy good spirit lead me
In a land that is right.
11. Revive me, O Yahwè, for thy name's sake:
In thy justice bring my soul out of distress.
12. And in thy mercy put an end to mine enemies,
And destroy all them that afflict my soul;
For I am thy servant.

OBSERVATIONS

- v. 1. *obsecrationem* : Sing. also LXX, St Jer. (*deprecationem*). M.T. plur. is against parall.
in veritate tua is rightly in this line, as also LXX, St Jer., according to parall. *in tua justitia*. M.T. wrongly reads with next line.
- v. 3. *humiliavit* : Rather *confregit*, St Jer.
saeculi : Rather *antiquos*, St Jer. Full-stop at end of this line.
- v. 5. *meditatus sum*, *meditabar* : Different vbs. in original.
operibus : All versions have plur. against M.T. sing.
factis, as LXX, St Jer. reading plur. constr. against M.T. sing.
- v. 6. *sine aqua* : Rather *sitiens*, St Jer.
- v. 9. *confugi*, as LXX = נִסְתִּי, which is preferable to M.T. נִסְתִּי, *I have covered* and St Jer. (*a te*) *protectus sum*—i.e., נִסְתִּי.
- v. 11. *in aequitate tua* should be attached to *Educes*, as M.T., St Jer.
- v. 12. *qui tribulant* as LXX, M.T. is better than St Jer. *ligantes* (al. *litigantes*).

NOTES

1. The three divine attributes that especially inspired Old Testament writers with consolation and hope were God's *truth*—*i.e.*, his fidelity to his promises; his *justice*—*i.e.*, his own rightness and his demand for rightness in man; and his *mercy* (v. 8)—*i.e.*, his kindness or compassion.
2. If God should judge men according to strict justice, no man would pass the test successfully (cp. 1 6, cxxix 3; Job ix 2, xxv 4; Rom. iii 20; Gal. ii 16).
3. Quoted in Lam. iii 6. The *dark places* are there (and in Ps. lxxxvii 7) figurative. Here, however, the expression may have been suggested by the fact that David was hiding in holes and caves—places that served for tombs where the dead were placed and forgotten.
4. Cp. Asaph Ps. lxxvi 4, and Davidic Ps. cxli 4.
6. *spread out my hands*—in prayer. See note on xxvii 2, cxl 2.
7. *the pit*—*i.e.*, the grave.
8. *in the morning*—*i.e.*, quickly, corresponding to “speedily” (v. 7). See note on lxxxix 14.
the way wherein I should walk—*i.e.*, how to lead a good and moral life. This verse confirms the opinion that the original Ps. was a prayer of an individual—not a national Ps.
10. *thy good spirit*. See note on l. 13; also 2 Esdr. ix 20.
a land that is right. The Syriac Version has “a right way,” which is the meaning of the Hebrew.
12. *thy servant*. Cp. lxxxv 16.

PSALM CXLIH (HEB. 144)

TITLE

The Massoretic Text and St Jerome's version from the Hebrew give simply: “Of David.” So also Codex Alexandrinus; but other Septuagintal texts add: “against Goliath”: hence the Vulgate “adversus Goliath.” Only the Vulgate reads “A psalm.”

The reference to David's fight against Goliath may be

dismissed. Textual authority is against its insertion, and if David wrote this Ps. he did so when he was already a king (vv. 2d, 10).

SUBJECT

The first part of the Ps. (vv. 1-8) is made up of passages found in Davidic Pss. (cp. v. 1 with xvii 35, 47; v. 2 with xvii 3, 48, lviii 18; v. 3 with viii 5; v. 4 with xxxviii 6, 7, lxi 10; v. 5 with xvii 10, ciii 32; v. 6 with xvii 15; v. 7 with xvii 17; v. 8 with xi 3). This first part may have been originally an independent Ps. The speaker thanks God for his military success, for the protection granted to him, and for his victories (vv. 1, 2). He is in admiration of God's condescension towards transient man (vv. 3, 4). He asks for a theophany (vv. 5, 6), and for deliverance from foreign foes (vv. 7, 8).

At verse 9 the Ps. becomes Messianic. It is a "new song"—a description of the blessings that will come with Messianic times. The first strophe (vv. 9-11) takes up the thought of the first part of the Ps., thereby linking the two parts together. Then the Messianic times are portrayed: sons and daughters healthy and beautiful (v. 12), storehouses full and flocks in abundance (v. 13), cessation of wars and civic peace (v. 14). Happy the people who shall live in those blessed days! (v. 15).

AUTHORSHIP

While the Davidic authorship of the first part is certain—either in the sense that David wrote it as it stands, or that another writer compiled it from Davidic compositions—the latter part more probably belongs to a much later date.

VULGATE

1. *Benedictus Dominus, Deus meus,
qui docet manus meas ad praelium,
et digitos meos ad bellum.*
2. *Misericordia mea, et refugium meum:
susceptor meus, et liberator meus:
Protector meus, et in ipso speravi:
qui subdit populum meum sub me.*
3. *Domine, quid est homo, quia innotuisti ei ?
aut filius hominis, quia reputas eum ?*

4. Homo vanitati similis factus est:
dies ejus sicut umbra praetereunt.
5. Domine, inclina caelos tuos, et descende:
tange montes, et fumigabunt.
6. Fulgura coruscationem, et dissipabis eos:
emitte sagittas tuas, et conturbabis eos.
7. Emitte manum tuam de alto, eripe me,
et libera me de aquis multis:
de manu filiorum alienorum.
8. Quorum os locutum est vanitatem:
et dextera eorum, dextera iniquitatis.
9. Deus, canticum novum cantabo tibi:
in psalterio, decachordo psallam tibi.
10. Qui das salutem regibus:
qui redemisti David, servum tuum de gladio maligno:
11. eripe me.
Et erue me de manu filiorum alienorum,
quorum os locutum est vanitatem:
et dextera eorum, dextera iniquitatis:
12. Quorum filii, sicut novellae plantationes
in juventute sua.
Filiae eorum compositae:
circumornatae ut similitudo templi.
13. Promptuaria eorum plena,
eructantia ex hoc in illud.
Oves eorum foetosae, abundantes in egressibus suis:
14. boves eorum crassae.
Non est ruina maceriae, neque transitus:
neque clamor in plateis eorum.
15. Beatum dixerunt populum, cui haec sunt:
beatus populus, cujus Dominus Deus ejus.

-
1. Blessed be Yahwè, my Rock,
Who traineth my hands for battle,
And my fingers for war.
 2. My mercy, and my stronghold,
My high retreat, and my deliverer,
My shield, and he in whom I take refuge,
Who subdueth my people under me.

3. Yahwè, what is man, that thou shouldst take notice of him ?
Or the son of man that thou shouldst consider him ?
4. Man is like unto a breath;
His days are like a fleeting shadow.
5. Yahwè, bow down thy heavens, and come down :
Touch the mountains that they may smoke.
6. Flash forth lightnings, and scatter them :
Send forth thine arrows and confuse them.
7. Send forth thine hand from on high :
Set me free, and rescue me from many waters ;
From the hand of foreigners,
8. Whose mouth speaketh vanity,
And whose right hand is a right hand of deceit.
9. O God, I will sing unto thee a new song :
Upon a ten-stringed harp I will psalm unto thee,
10. Who giveth salvation unto kings,
Who setteth free David, thy servant.
Set me free from the evil sword,
11. And deliver me from the foreigners' hand,
Whose mouth speaketh vanity,
And whose right hand is a right hand of deceit.
12. Then our sons shall be as plants
Growing up in their youth ;
Our daughters beautiful to behold
With dark-hued raiment of palatial style (?).
13. Their garners full, one overflowing into another ;
Their sheep bringing forth thousands,
Tens of thousands in the open fields :
14. Their oxen well laden.
No breach in the wall, no sallying forth [to fight],
And no cry [of alarm] in the street.
15. Well with the people that shall have things so !
Well with the people whose God is Yahwè !

OBSERVATIONS

- v. 1. *Deus* : Heb. *Rock*. See obs. 18. 32. St Jer. *fortis*.
et : Only Vulg. ; not M.T., LXX, St Jer.
- v. 2. *refugium* : See obs. 18. 3. Also for *susceptor* and *Protector*.
- v. 3. *aut*, as LXX: not in M.T., St Jer.

v. 4. *vanitati*, as St Jer. The Heb. also means *breath, vapour*.
praelevereunt should be read with *umbra*, as St Jer. *umbra*
pertransiens.

v. 6. *conturbabis* : See obs. 18. 15. Here St Jer. *interfice*.

v. 7. *manum* : Read sing. suffix in M.T. with vers.

v. 8. *vanitatem* is not same Heb. word as v. 4.

iniquitatis : Rather *mendacii*, St Jer. Also v. 11.

v. 10. *redemisti* is same Heb. vb. as *eripe*, v. 7; also v. 11.

tuum : St Jer. reads no suffix; LXX and M.T. *suum* ; but the
 reading of Vulg. alone seems satisfactory.

de gladio maligno should be attached to *Eripe me* as LXX
 against Vulg., M.T., St Jer.

v. 11. *erue* : Same word is translated *libera* in v. 7.

v. 12. *Quorum* : The preceding verse should end with full-stop.

But אֲשֶׁר here is difficult. St Jer. gives *ut sint* ; perhaps
 the best translation is *Then*. It is not improb. that the
 original was אֲשֶׁר as v. 15.

fili : Add *nostri* with St Jer., M.T.

novellae plantationes is one word in LXX νεόφυτα, St Jer.
plantatio. M.T. as LXX plur.

“ In Hebraeo aliud verbum adjectum est [מְנַדְלִים], atque
 etiam in Graeco: quinetiam in Gallicano Psalterio adjectum
 est *stabilitate*, et Augustinus habet *stabiliti*, quae omnia ex
 Graeco veniunt ἰδρυμένα, quo modo fere in impressis Bibliis
 legitur. Ceterum in manuscriptis nonnullis Graecis non est
 ἰδρυμένα sed ἡδρυμένα ‘plantations auctae, adultae, con-
 firmatae.’ Hanc lectionem et in nonnullis libris reperimus,
 et Chrysostomus habet ὡς νεόφυτα ἡδρυμένα . . . quam
 veram esse lectionem Graecani puto, ut est in Iudicum xi (2)
 καὶ ἡδρύνθησαν οἱ υἱοὶ τῆς γυναίκος ” (Agellius).

eorum, as LXX; but M.T. = St Jer. *nostrae*. Probably (as Briggs
 suggests) the original had no suffix.

compositae : LXX κεκαλλωπισμένοι, *beautiful in appearance*,
 from Aram. יָי (Agellius), *beauty, brightness* (of face).
 This is also the meaning taken by Pesh. and Targ. M.T.
 has יָי, *corners*, a word used elsewhere only Zach. ix 15
 of the corners of the altar. So here St Jer., after Aq., Sym.
 (*quasi*) *anguli*. But how can girls be said to be like unto
 “corners” or “horns (of the altar)” ? The supposed refer-
 ence to Greek caryatides is quite gratuitous, improbable,
 and beyond the meaning of the Hebrew word. Calmet
 suggests יָי, *olive tree*. This gives a good parallel to
 “plants”: “Our sons as plants . . . our daughters as olive
 trees like those of the Temple.” But as this reading is not
 supported by text or versions we had rather follow Vulg.,
 LXX, Pesh., Targ.

circumornatae : LXX περιεκοσμημένοι, St Jer. (*anguli*) *ornati*,
 M.T. מְחֻטְּבוֹת “meaning dubious: perhaps *hewn*” (B.D.B.).

But Agellius, pointing to Prov. vii 16, suggests that חֲטָבוֹת should be read also here. This word St Jer. translates *pictis* (*tapetibus*), LXX ἀμφιδάποις, R.V. *striped* (*cloths*), B.D.B. *dark-hued* (*stuffs*). Cp. 2 K. (Sam.) i 24.

templi: The Heb. here means *palace*. For the idea cp. 45. 14. v. 13. *eorum* (bis), as LXX, here seems better than M.T., St Jer. *nostra*. Same obs. v. 14 (bis).

eructantia: LXX ἐξερευγόμενα St Jer. *supereffundentia*; all reading פִּיק, *reel, totter*, hence *overflowing*. Moderns prefer פִּיק *bring out, produce*.

ex hoc in illud, as St Jer., LXX, Pesh. prob. reading מִזֶּה אֶל־יָהּ. M.T. מִזֶּה אֶל־יָהּ, the noun generally regarded as sing. of זָנִים, found only in 2 Par. xvi 14, *kinds, sorts*. Read as Vulg., etc.

foetosa: Rather LXX πολύτοκα — i.e., *parientes mille* (De Muis), as M.T. St Jer. simply *in millibus*.

abundantes: Rather *innumerabilia*, St Jer. Heb. *ten thousands*, *egressibus suis*: The suffix may be omitted. The noun means *open fields*, as LXX ἐξόδοις; St Jer. *compitis* (*nostris*).

v. 14. *crassae*: LXX παχείς = St Jer. *pingues*, as Aq., Sym. But Agellius points out that the Heb. means *bear* (*a load*). Hence either *pregnant* or else *laden* (with produce of harvest). The latter meaning is more prob. from the use of the word elsewhere.

ruina maceriae is one word in Heb. *breach*; so St Jer. *interruptio*.

transitus: LXX διέξοδος, St Jer. *egressus*. The Heb. lit. *goings forth* may mean to *fight*, as in 1 K. (Sam.) xvii 20, or to *captivity* as in Jer. xxix 16. Agellius prefers the latter.

clamor: St Jer. *ululatus*.

v. 15. *dixerunt*: Omit; not in LXX, St Jer., M.T. It comes from a text falsely reading אָמְרוּ corrupt dittog. of אָשְׁרִי.

NOTES

2. *subdueth my people*. Foreign enemies may be included with Israelites (cp. 2 K. [Sam.] xxii 44).
7. *many waters*—a figure of distress; here, foreign attack.
9. *new song*—i.e., a song of Messianic times. (See Intro., p. 55).
10. Cp. xvii 51.
12. These Messianic descriptions are poetical and are to be understood by us in a spiritual sense.

Sons will be numerous and vigorous in physique; daughters comely and arrayed like queens (cp. xlv 14, 15); garners full of corn (cp. Lk. vi 38); flocks in abundance; no wars nor alarms. The misinterpretation of this and

similar Messianic passages in a literal and material sense undoubtedly gave birth to the idea that the Messiah was to be a temporal ruler bringing material prosperity. Hence the rejection by the Jews of the poor Man of Nazareth whose kingdom was "not of this world."

PSALM CXLIV (HEB. 145)

TITLE

"A praise-hymn: of David."

SUBJECT

The Ps. is alphabetical. Letter nun is missing in the Massoretic Text, but is found in the Greek and Vulgate. As usual in these alphabetical Pss. the flow of thought is hampered by the artificial setting; hence we get a string of ideas rather than a continuous composition.

The keynote is given in v. 13: God's Kingdom shall endure for ever. The hymn opens with praise to God the mighty King, whose power and goodness all generations shall proclaim (vv. 1-7). He is full of pity, compassion, and kindness (v. 8). All his creatures, and especially faithful souls, shall extol the glorious splendour of his everlasting kingdom (vv. 9-13). He is faithful and holy: he raises the fallen: all his creatures depend upon his kind Providence (vv. 14-16). He is just, holy, nigh unto the faithful who pray to him (vv. 17-19). He watches over those who love him; but he will destroy the wicked (v. 20). Verse 21 is a conclusion: the Psalmist will praise God, and all mankind through endless ages will praise the name of the Eternal (v. 21).

Verses 15, 16 are part of the grace before meals. They also form the Gradual for the Festival of Corpus Christi; and from early times have been applied to the holy Eucharist (see St John Chrysostom, P.G., t. 55, col. 464).

AUTHORSHIP

There is nothing in the Ps. that clearly gainsays the statement in the title.

VULGATE

1. Exaltabo te, Deus meus, rex:
et benedicam nomini tuo in saeculum,
et in saeculum saeculi.
2. Per singulos dies benedicam tibi:
et laudabo nomen tuum in saeculum,
et in saeculum saeculi.
3. Magnus Dominus et laudabilis nimis:
et magnitudinis ejus non est finis.
4. Generatio et generatio laudabit opera tua:
et potentiam tuam pronuntiabunt.
5. Magnificentiam gloriae sanctitatis tuae loquentur:
et mirabilia tua narrabunt.
6. Et virtutem terribilium tuorum dicent:
et magnitudinem tuam narrabunt.
7. Memoriam abundantiae suavitatis tuae eructabunt:
et justitia tua exsultabunt.
8. Miserator et misericors Dominus:
patiens, et multum misericors.
9. Suavis Dominus universis:
et miserationes ejus super omnia opera ejus.
10. Confiteantur tibi, Domine, omnia opera tua:
et sancti tui benedicant tibi.
11. Gloriam regni tui dicent:
et potentiam tuam loquentur:
12. Ut notam faciant filiis hominum potentiam tuam:
et gloriam magnificentiae regni tui.
13. Regnum tuum regnum omnium saeculorum:
et dominatio tua in omni generatione et generationem.
Fidelis Dominus in omnibus verbis suis:
et sanctus in omnibus operibus suis.
14. Allevat Dominus omnes qui corruunt:
et erigit omnes elisos.
15. Oculi omnium in te sperant, Domine:
et tu das escam illorum in tempore opportuno.
16. Aperis tu manum tuam:
et imples omne animal benedictione.
17. Justus Dominus in omnibus viis suis:
et sanctus in omnibus operibus suis.

18. Prope est Dominus omnibus invocantibus eum:
omnibus invocantibus eum in veritate.
19. Voluntatem timentium se faciet:
et deprecationem eorum exaudiet:
et salvos faciet eos.
20. Custodit Dominus omnes diligentes se:
et omnes peccatores disperdet.
21. Laudationem Domini loquetur os meum:
et benedicat omnis caro nomini sancto ejus
in saeculum, et in saeculum saeculi.

-
1. 18. I will extol thee, my God, O King,
And will bless thy name for ever and ever.
 2. 19. Daily will I bless thee,
And thy name will I praise for ever and ever.
 3. 20. Great is Yahwè and exceedingly to be praised;
And his greatness is unsearchable.
 4. 21. Generation to generation shall laud thy works,
And shall declare thy mighty acts.
 5. 22. They shall speak of the splendour of thy glorious
majesty,
And talk of thy wondrous deeds.
 6. 23. And they shall tell of the might of thy terrible acts,
And recount thy great deeds.
 7. 24. They shall give forth the memory of thine abundant
goodness,
And joyfully proclaim thy justice.
 8. 25. Full of pity and compassionate is Yahwè,
Long-suffering and of great mercy.
 9. 26. Good is Yahwè unto all,
And his compassion is upon all his works.
 10. 27. May all thy works praise thee, O Yahwè;
And may thy devout ones bless thee.
 11. 28. May they tell of the glory of thy Kingdom,
And speak of thy might,
 12. 29. To make known to the sons of men thy might,
And the glorious splendour of thy Kingdom.

13. ד. Thy Kingdom is a Kingdom for all ages,
And thy dominion is throughout all generations.

Faithful is Yahwè in all his words,
And holy in all his works.

14. ד. Yahwè upholdeth all that fall,
And raiseth up all that are bowed down.
15. ע. The eyes of all wait upon thee,
And thou givest them food in due time:
16. פ. Thou openest thine hand,
And satisfiest the desire of every living creature.
17. צ. Just is Yahwè in all his ways,
And holy in all his works.
18. ק. Yahwè is nigh to all that call upon him,
To all that call upon him in truth.
19. ר. He fulfilleth the desire of them that fear him;
He also heareth their cry and saveth them.
20. ש. Yahwè watcheth over all that love him;
But all the wicked he destroyeth.
21. ת. My mouth shall speak a praise-hymn of Yahwè;
And all flesh shall bless his holy name
For ever and for ever.

OBSERVATIONS

- v. 3. *finis* : LXX *πέρας* generally translates פֶּסֶד; but here M.T. פֶּקֶד, *searching* = St Jer. *inventio* (al. *investigatio*). Cp. Job v 9, ix 10; Is. xl 28.
v. 4. *laudabit* : Not same Heb. vb. as v. 2.
potentiam : M.T., St Jer. plur. *fortitudoines*. Also v. 12.
v. 5. *sancitatis* = LXX *ἀγασσύνης* = prob. קִדְשָׁךְ instead of M.T. הוֹדָךְ. The phrase in M.T. is hapax leg. and rather suspicious. With LXX cp. 96. 6. St Jer. agrees with M.T. *magnitudinis*.
loquentur, as LXX, Pesh. = יִדְבְּרוּ, evidently correct against M.T. וְדִבְרֵי = St Jer. *et verba*.
et, as LXX: omitted by M.T., St Jer.
narrabunt, as LXX = וְשִׁחוּ, evidently correct against M.T. וְשִׁחָה = St Jer. *loquar*.

- v. 6. *magnitudinem* : Qr. and versions read sing. against Kt. St Jer. plur.
narrabunt is not same Heb. as v. 5. With LXX, Vulg., Pesh. read יספרו against M.T. אֶסְפְּרָנָה. St Jer. has support for both readings.
- v. 7. *abundantiae*, as LXX = רַב against M.T. רַב.
suavitatis : Lit. *bonitatis*, St Jer. Also v. 9.
eructabunt is better than St Jer. *loquentur*.
justitia : Sing. also M.T., LXX. St Jer. plur.
- v. 11. *potentiam* : Sing. also M.T., LXX. St Jer. plur.
- v. 12. *tuam, tui*, as LXX, Pesh., against M.T. *ejus*. St Jer. has support for both readings, and reads plur. *fortitudines*.
- v. 13. *generationem* : Read *generatione* with St Jer.
Fidelis . . . operibus suis : This couplet missing in M.T. and in some MSS. of St Jer. is found in LXX, Pesh., and is obviously part of the original Ps. Without it the nun stanza is wanting. Read נֶאֱמָן יְהוָה בְּכָל-דְּבָרָיו וְחָסִיד בְּכָל-מַעֲשָׁיו.
v. 15. *Domine* : Omit; not in LXX, St Jer., M.T.
das : St Jer. with M.T. adds *eis*; but omit this with LXX, Vulg. Cp. 104. 27.
- v. 16. *tu* : M.T. אַתָּה is error for אֶתָּה (or אַתָּה).
manum, as M.T. and some LXX MSS.; but others have plur., as St Jer.
benedictione : LXX εὐδοκίας. The Heb. word is the same as in v. 19, where Vulg. better translates *Voluntatem*—i.e., *desire*. St Jer. has *refectione* here and *Placitum*, v. 19.
- v. 18. *invocantibus* (2): Prob. omit אֲשֶׁר in M.T. = St Jer. *qui* (*invocant*); not in LXX.
- v. 20. *disperdet* : St Jer. *conteret*.

NOTES

8. Cp. Ex. xxxiv 6.
13. This verse is found in Aramaic in Dan. iii 100, iv 31, where the passage is eschatological (cp. also 1 Tim. i 17).
15. Cp. ciii 27, 28.
18. Cp. Lam. iii 57. Those who call upon God *in truth* are those that pray steadfastly, "nothing wavering" (Jas. i 6).

PSALM CXLV (HEB. 146)

TITLE

The Massoretic Text and St Jerome's Psalter according to the Hebrew read: "Halelu-yah." Following the Septuagint the Vulgate adds: "Aggaei et Zachariae."

SUBJECT

Let the soul praise Yahwè instead of trusting in princes. For whereas princes die and their schemes with them, the God of Jacob, the Creator of heaven and earth, remains ever faithful to his promises (vv. 2-7a). He alone is just in judgement, provides food for the hungry, releases prisoners from captivity, gives sight to the blind, lifts up the oppressed, loves the just, watches over travellers, orphans and widows, and is opposed only to sinners (vv. 7b-9). Yahwè, God of Sion, unlike earthly monarchs, reigns as King for ever (v. 10).

AUTHORSHIP

There is no need to suppose that Aggaeus and Zacharias composed this Ps. The Hebrew texts used by St Jerome and the Massoretes contained no mention of their names; "*neque apud LXX inveniri in Hexaplo testis est Theodoretus*" (Agellius). That a tradition associated their names with the Ps. tends only to prove that it was already published in their days. The Ps. contains ideas found in cxliv, cii, ciii. Most modern commentators regard it as a post-exilic composition.

APPLICATION

If we say our prayers and trust in God we need never fear any man who may be unjustly scheming against us.

VULGATE

2. Lauda, anima mea, Dominum,
laudabo Dominum in vita mea:
psallam Deo meo quamdiu fuero.
3. Nolite confidere in principibus:
in filiis hominum, in quibus non est salus.
4. Exhibit spiritus ejus, et revertetur in terram suam:
in illa die peribunt omnes cogitationes eorum.
5. Beatus, cujus Deus Jacob adjutor ejus,
spes ejus in Domino Deo ipsius:
6. qui fecit caelum et terram,
mare, et omnia, quae in eis sunt.
7. Qui custodit veritatem in saeculum,

facit judicium injuriam patientibus:
dat escam esurientibus.

Dominus solvit compeditos:

8. Dominus illuminat caecos.

Dominus erigit elisos,

Dominus diligit justos.

9. Dominus custodit advenas,
pupillum et viduam suscipiet:

et vias peccatorum disperdet.

10. Regnabit Dominus in saecula,

Deus tuus, Sion,

in generationem et generationem.

2. Praise Yahwè, O my soul !

I will praise Yahwè, while I live:

I will psalm to my God, while I have being.

3. Trust ye not in princes,

In the son of man with whom there is no salvation.

4. His breath departeth, he returneth to his earth;

On that day all his thoughts perish.

5. Well with the man who hath the God of Jacob as his help,
Whose hope is in Yahwè, his God,

6. Who made heaven and earth,

The sea and all therein:

Who keepeth truth for ever.

7. Who executeth judgement for the oppressed:

Who giveth bread to the hungry.

Yahwè releaseth those that are bound:

8. Yahwè openeth the eyes of the blind.

Yahwè raiseth up those that are bowed down:

Yahwè loveth the just.

9. Yahwè watcheth over sojourners:

The orphan and the widow he upholdeth;

But the way of the wicked he maketh crooked.

10. Yahwè shall reign for ever,

Thy God, O Sion, from generation to generation !

OBSERVATIONS

- v. 3. *filiis hominum* : Plur. also LXX; M.T., St Jer. sing.
 v. 4. *et*, as LXX, St Jer. M.T. omits.
terram : Rather *humum*, St Jer.
omnes, as LXX, Pesh. M.T., St Jer. (?) omit.
eorum, as LXX. But read *ejus* with St Jer., M.T.
 v. 7. *saeculum* : Full-stop after this word.
dat : St Jer. prefixes *et*.
escam : Rather *panem*, St Jer.
 v. 9. *suscipiet*, as LXX, St Jer. Heb. means *uphold* (cp. 20. 9).
vias : M.T., LXX, St Jer. sing.
disperdet : Heb. means *makes crooked*. St Jer. *conteret*.
 v. 10. Read *Halelu-yah* at head of next Ps., not at close of this Ps.

NOTES

3. *the son of man*—*i.e.*, mere mortals.
 4. An allusion to Gen. iii 19. Quoted also in 1 Mac. ii 63.
 7. Cp. our Lord's words in Lk. iv 17-21; Mtt. xi 2-6. Thereby he proclaimed his divinity before the people of Nazareth and the disciples of John the Baptist.
 10. Yahwè, King of Sion, reigns for ever. Mortal princes return to dust.

PSALM CXLVI (HEB. 147)

TITLE

The Vulgate reads "Alleluia." So also the Massoretic Text. The Septuagint adds: "of Aggaeus and Zacharias."

SUBJECT

A hymn of praise to Yahwè who has rebuilt Jerusalem and brought back home broken-hearted Israel. Infinitely wise and powerful, yet he condescends to raise up the lowly, though he humbles the proud (vv. 1-6).

What may have been a separate Ps. begins at v. 7. It is a song of thanksgiving to Yahwè who sends the rain and causes food to grow for man, beast, and the ravens. His delight is not in physical agility, but in the love of those that fear and trust him (vv. 7-11).

In the Massoretic Text the Ps. continues and includes Ps. cxlvii (Vulg.). The division of the Vulgate and Septua-

gint is preferable, since cxlvii 1 (Vulg.) obviously begins a new hymn. Probably, however, there were three Pss. originally—cxlvi 1-6, cxlvi 7-11, cxlvii.

AUTHORSHIP

It would appear that cxlvi-cxlvii were written by the same author; but the statement in the Septuagint does not justify the conclusion that Aggaeus and Zacharias actually wrote the hymns.

DATE

The Pss. are post-exilic. It is generally thought that they were written for the solemnity of the dedication of the walls by Nehemiah (2 Esdr. xii 27 ff.).

VULGATE

1. Laudate Dominum quoniam bonus est psalmus:
Deo nostro sit jucunda, decoraque laudatio.
 2. Aedificans Jerusalem Dominus:
dispersiones Israelis congregabit.
 3. Qui sanat contritos corde:
et alligat contritiones eorum.
 4. Qui numerat multitudinem stellarum:
et omnibus eis nomina vocat.
 5. Magnus Dominus noster, et magna virtus ejus:
et sapientiae ejus non est numerus.
 6. Susciciens mansuetos Dominus:
humilians autem peccatores usque ad terram.
 7. Praecinite Domino in confessione:
psallite Deo nostro in cithara.
 8. Qui operit caelum nubibus:
et parat terrae pluviam.
Qui producit in montibus foenum:
et herbam servituti hominum.
 9. Qui dat jumentis escam ipsorum:
et pullis corvorum invocantibus eum.
 10. Non in fortitudine equi voluntatem habebit:
nec in tibiis viri beneplacitum erit ei.
 11. Beneplacitum est Domino super timentes eum:
et in eis, qui sperant super misericordia ejus.
-

1. Praise ye Yah, for a psalm to our God is a good thing,
For a suitable praise-hymn is a delight.
2. Yahwè is the builder of Jerusalem:
He gathereth the outcasts of Israel:
3. He healeth the broken-hearted,
And bindeth up their wounds.
4. 'Tis he that counteth the number of the stars,
And calleth them all by name.
5. Great is our Lord and mighty in power:
His understanding is incalculable.
6. Yahwè upholdeth the meek:
The wicked he bringeth down to the ground.
7. Sing unto Yahwè thanksgiving:
Psalm to our God on the lyre.
8. He covereth the sky with clouds:
He prepareth rain for the earth.
He maketh the mountains shoot forth verdure:
And herbage for the service of man.
9. He giveth the beast its food,
And to the young ravens that cry unto him.
10. His pleasure is not in the strength of a steed,
Nor his delight in the legs of a man.
11. Yahwè's delight is in them that fear him,
In them that wait for his mercy.

OBSERVATIONS

v. 1. *Laudate Dominum*: In M.T. *Halelu-yah* at the end of the preceding Ps. should be the title of this Ps.; then the first verse should begin (as Vulg., LXX, St Jer.) with the second *Halelu-yah*.

bonus est psalmus, as LXX and St Jer. *bonum est canticum*—*i.e.*, טוֹבָה וְיָמְרָה (טוֹב), which is superior to M.T. vb. infin. and difficult to translate. But read טוֹב as noun—*i.e.*, ἀγαθόν as in some LXX texts, against others ἀγαθός = Vulg.

Deo nostro should be read in former line as M.T., St Jer. (*canticum*) *Dei nostri*. But with LXX, Vulg., probably prefix prep. ל.

sit jucunda, decoraque laudatio: The LXX has simply ἡδυσθέρῃ αἰνεῖς. M.T. has בִּינְיָמִים נְאֻנָּה תְהִלָּה: St Jer. *quoniam decorum*

est, pulchra laudatio. The difficulty is with the adj. גָּעִים.
With what does it agree? Better take it as a noun (or read
גָּעִים) which gives a good parall. to טוֹב.

- v. 2. *dispersiones* : Rather *ejectos*, St Jer.
v. 3. *contritiones* : Rather *plagas*, St Jer.
v. 4. *et*, as LXX, St Jer. : not M.T.
omnibus eis, etc. : Rather *omnes nomine suo vocat*, St Jer.
v. 5. *Magnus, magna* : Different words in Heb. St Jer. *Magnus, multus (fortitudine)*. Omit *ejus* ; not in M.T., St Jer.
et (2), as LXX; not in M.T., St Jer. Also v. 9.
v. 6. *Suscipiens* : Same vb. as 146. 9, 20. 9.
autem = LXX δέ : not in M.T., St Jer.
v. 7. *Praecinite, psallite* is better than St Jer. *canite* (bis).
v. 8. *Qui producit*, etc. : St Jer. *oriri facit in montibus germen*. M.T.
lit. *who maketh the mountains shoot forth grass.*
et herbam, etc. : This line is in LXX except A. It is not in M.T.,
St Jer.; but it seems necessary for parall. (cp. 104. 14),
וְנִשְׁבַּח לַעֲבוֹרַת הָאָדָם. It may, however, have crept in here
from that Ps.
v. 9. *corvorum* : St Jer., as M.T., *corvi*.
eum, as LXX. Prob. add לוֹ in M.T.
v. 10. *nec*, as LXX, and St Jer. *neque*. M.T. has no conjunct.
v. 11. *et*, as LXX, St Jer. : not in M.T.
sperant : Rather *expectant*, St Jer.

NOTES

2. *the builder of Jerusalem*—probably the rebuilding after
the return from the Babylonian Captivity.
outcasts of Israel. Cp. Deut. xxx 1-4; Is. lvi 8; 2 Esdr.
i 9.
3. Cp. Is. lxi 1; Osee vi 1; Ps. xxxiii 19.
4. Cp. Is. xl 26-29.
8. Cp. ciii 13, 14.
9. Cp. Job xxxviii 41: "The young ravens are left at a
very early age to fend for themselves, and require, there-
fore, special protection from the Lord" (Boylan).
10. *the strength of a steed—i.e.*, the war horse (cp. xix 8,
xxxii 17; Prov. xxi 31).
legs of a man—on which man relies for flight from
danger (cp. xvii 34; Am. ii 14, 15).

PSALM CXLVII (HEB. 147. 12-20)

TITLE

The Massoretic Text continues, without title, the preceding Ps. The Vulgate, Septuagint, and St Jerome begin a new Ps. The Vulg. title "Alleluia" is read in some copies of St Jerome's translation from the Hebrew: the Septuagint adds: "of Aggaeus and Zacharias."

SUBJECT

Jerusalem is called upon to praise Yahwè, for he has made the city secure, blessed its inhabitants, established peace on the borders of Israel, and granted a good harvest (vv. 1-3). This God of Israel is the Lord of Nature. By his creative word he can swiftly put the earth in the grip of winter. He sends down fleecy snowflakes, powders the ground with frost, puts layers of ice on the waters: nothing can withstand his frosts (vv. 4-6). Then when the cold seems unendurable, by the same creative word he brings about a thaw. The ice melts, and under the warm breeze the rivers begin to flow again (v. 7). It is this great Lord of Nature that has given his relation to Israel. Though Lord of the World he has chosen only Israel to be his people (vv. 8, 9).

DATE

Modern commentators generally assign a post-exilic date to this Ps.

VULGATE

1. Lauda, Jerusalem, Dominum:
lauda Deum tuum, Sion.
2. Quoniam confortavit seras portarum tuarum:
benedixit filiis tuis in te.
3. Qui posuit fines tuos pacem:
et adipe frumenti satiat te.
4. Qui emittit eloquium suum terrae:
velociter currit sermo ejus.
5. Qui dat nivem sicut lanam:
nebulam sicut cinerem spargit.
6. Mittit crystallum suum sicut bucellas:
ante faciem frigoris ejus quis sustinebit ?

7. Emittet verbum suum, et liquefaciet ea:
flabit spiritus ejus, et fluent aquae.
8. Qui annuntiat verbum suum Jacob:
justitias, et judicia sua Israel.
9. Non fecit taliter omni nationi:
et judicia sua non manifestavit eis, alleluia.

-
1. Laud Yahwè, O Jerusalem !
Praise thy God, O Sion !
 2. For he hath strengthened the bars of thy gates:
He hath blessed thy children within thee:
 3. He hath set thy borders in security:
With the fat of wheat he hath satisfied thee.
 4. He sendeth forth his speech to the earth:
Swiftly his word doth run.
 5. He giveth snow like wool:
Hoar-frost he scattereth like powder.
 6. He sendeth down his ice like morsels:
Before his cold who can stand ?
 7. He sendeth forth his word, and melteth them:
He maketh his wind to blow, and the waters flow.
 8. He declareth his word to Jacob:
His statutes and his judgements to Israel.
 9. He hath not done thus to every nation;
And his judgements he hath not let them know.

OBSERVATIONS

- v. 1. *Lauda . . . lauda* : Different vbs. in Heb. : hence St Jer. *Lauda cane*.
- v. 2. *in te* : Rather *in medio tui*, St Jer.
- v. 3. *finis* : Plur. also LXX: M.T., St Jer. sing.
et, as LXX: not M.T., St Jer.
satiat : LXX ἐμπιπλῶν indicates a partic., more in keeping with context than M.T. imperf.
- v. 4. *sermo* : Rather *verbum*, St Jer.
- v. 5. *nebulam*, as LXX; but read *pruinas* with St Jer., M.T.
cinerem here prob. means *white ash* or *powder*.
- v. 6. *Mittit* : Rather *Projecit*, St Jer.
crystallum is lit. rendering of Greek = *ice* : hence rather *glaciem*, St Jer.

- v. 6. *sustinebit* : Rather *stabit*, St Jer.
 v. 7. *flabit spiritus ejus* : The subj. in Heb. is Yahwè; hence read with St Jer. *spirabit spiritu suo*.
et (2), as LXX, St Jer. : not M.T.
 v. 8. *justitias* : Rather *praecepta sua*, St Jer.
 v. 9. *judicia sua non manifestavit eis*, as LXX and Pesh. = מִשְׁפָּטָיו בְּלִיָּדָה, which gives better parall. than M.T. מִשְׁפָּטִים בְּלִיָּדָה. St Jer. has *judicia ejus non cognoscent*.
Alleluia at end of Vulg., M.T. is better omitted with LXX, St Jer.

NOTES

2. *strengthened the bars of thy gates*. This probably refers to the reconstruction of the walls of Jerusalem (see 2 Esdr. iii, vii 1-4).
3. *fat of wheat—i.e.*, finest wheat (cp. lxxx 17).
4. Here the word or command of God is represented as an angel swiftly flying to the earth. The creative force of this word is indicated in the next three verses. By fuller revelation (Jo. i 3) we know that the Word of God, by whom all things were made, was the Second Person of the Blessed Trinity.
5. Notice the association between God's word and snow and rain in Is. lv 10, 11.
like wool. The earth is covered with snow as with a fleece.
powder. The frost on the ground resembles white ashes scattered about.
6. *morsels*. Thick masses of ice would hardly be known in Palestine. The thin layers of ice that the Psalmist sees on the lakes and rivers are likened to slices of bread (cp. German "flocken").
8. Cp. Deut. iv 7, 8.

PSALM CXLVIII

TITLE

"Halelu-yah." The Septuagint adds: "of Aggaeus and Zacharias."

SUBJECT

All creation is summoned to praise Yahwè. First the creatures in the heaven above are called upon to sing their

praise—the angelic hosts, the sun, moon and stars, the skies and the waters above the firmament: let them sing in honour of their Creator and Ruler (vv. 1-6). Then let the creatures under the heavens join in with their praise—the great deep and its monsters, all forms of weather, mountains and hills, all vegetative life, sensitive life, intellectual life from kings to babes (vv. 7-12). The reasons for this rejoicing are then given: Yahwè alone is exalted; his rule is over heaven and earth; he hath “raised up a horn” for Israel who should especially offer praise to him (vv. 13, 14).

DATE

Most commentators to-day regards this Ps. as post-exilic.

VULGATE

1. Laudate Dominum de caelis:
laudate eum in excelsis.
2. Laudate eum, omnes Angeli ejus:
laudate eum, omnes virtutes ejus.
3. Laudate eum, sol et luna:
laudate eum, omnes stellae et lumen.
4. Laudate eum, caeli caelorum:
et aquae omnes, quae super caelos sunt,
laudent nomen Domini.
5. Quia ipse dixit, et facta sunt:
ipse mandavit, et creata sunt.
6. Statuit ea in aeternum, et in saeculum saeculi:
praeceptum posuit, et non praeteribit.
7. Laudate Dominum de terra,
dracones, et omnes abyssi.
8. Ignis, grando, nix, glacies, spiritus procellarum:
quae faciunt verbum ejus:
9. Montes et omnes colles:
ligna fructifera, et omnes cedri.
10. Bestiae, et universa pecora:
serpentes, et volucres pennatae:
11. Reges terrae, et omnes populi:
principes, et omnes iudices terrae.
12. Juvenes, et virgines:
senes cum junioribus laudent nomen Domini:

13. quia exaltatum est nomen ejus solius.
 14. Confessio ejus super caelum, et terram:
 et exaltavit cornu populi sui.
 Hymnus omnibus sanctis ejus:
 filiis Israel, populo appropinquantis sibi. Alleluia.
-

1. Praise ye Yahwè from the heavens:
 Praise him in the heights.
2. Praise him all ye his angels:
 Praise him all ye his hosts.
3. Praise him, O sun and moon:
 Praise him all ye stars of light.
4. Praise him ye heavens of heavens,
 And ye waters above the heavens.
5. Let them praise the name of Yahwè;
 For he spake and they became:
 He commanded and they were created.
6. He gave them their place for ever and ever:
 He made a law not to be transgressed.
7. Praise ye Yahwè from the earth,
 Ye dragons and all ye deeps:
8. Fire, hail, snow and ice,
 Storm-winds that do his word.
9. Mountains and all ye hills,
 Fruit-trees and all cedars,
10. Wild animals and all cattle,
 Creeping things and winged birds:
11. Kings of the earth and all peoples,
 Princes and all ye judges of the earth:
12. Young men and maidens,
 Old men and children.
13. Let them praise the name of Yahwè;
 For his name alone is exalted:
 His majesty is above earth and heaven.
14. And he hath exalted a horn for his people,
 The hymn of praise of all his pious ones,
 The children of Israel, a people near unto him.

OBSERVATIONS

- v. 2. *virtutes* : St Jer. *exercitus*. Kt. sing., but Qr. and vers. plur.
- v. 3. *stellae et lumen*, as LXX = נֹכְבִּים וְאוֹר ; but M.T. נֹכְבִּי אוֹר = St Jer. *stellae luminis*.
- v. 4. *omnes* : Omit; not in LXX, St Jer., M.T. Full-stop after *sunt*.
- v. 5. *ipse dixit et facta sunt* is in LXX, and some MSS. of St Jer. (cp. 33. 9).
- v. 6. *Statuit* : M.T., St Jer. prefix conjunct.
et non praeteribit, as LXX, St Jer. מ.ת. לֹא יַעֲבֹר is best regarded as "subord. with indef. subject (cp. Job 14. 5)" (Briggs). Most critics change the vb. to יַעֲבֹר, giving: *He made a law (which) they may not transgress*; but there is no textual authority for the alteration.
- v. 8. Omit conjunctions in M.T., St Jer. before *grando* and *glacies*. The latter in M.T. is קִיטֹר, *thick smoke*, a word out of harmony with the rest of the verse.¹ With Vulg., St Jer., LXX (κρύσταλλος), Pesh. read גִּרְחַ as in 147. 17.
spiritus procellarum is better than St Jer. *ventus, turbo. faciunt* : St Jer. *facitis*.
- v. 9. *ligna fructifera* : St Jer. sing. collect. as M.T.
- v. 10. *serpentes* : Rather St Jer. *reptilia*.
pennatae is better than St Jer. *volantes*.
- v. 12. *junioribus* : Rather *pueris*, St Jer. Full-stop here.
- v. 14. *Confessio ejus*, as LXX = (?) מִתְרַנֵּן. M.T. הוֹדוּ = St Jer. *gloria ejus*; but the word means rather *splendour, majesty*.
super is better than St Jer. *in. sibi* prob. should be *ei*.
Alleluia, as M.T. Omit with St Jer., LXX, Pesh.

NOTES

2. *hosts—i.e.*, the angelic armies (cp. Jos. v. 14; 3 K. xxii 19; 2 Esdr. ix 6).
4. *heavens of heavens—i.e.*, highest heavens (cp. Deut. x 14; 3 K. viii 27; and also 2 Cor. xii 2).
waters above the heavens, as described in Gen. i 6, 7.
7. *dragons*—the sea monsters mentioned in Gen. i 21.
14. *horn*. See note on xvii 3. It is not clear here whether the "horn" refers to new strength given to Israel, through the return from Exile (?), or whether the Psalmist has the Messianic Age in view (cp. Lk. i 69).

The hymn of praise. The sequence is not clear. Either this is in apposition to previous lines—*i.e.*, the Restora-

¹ But see E. Power in *Biblica*, 1926, pp. 183-187.

tion of Israel (or, the Messianic Age) is a theme of praise for all pious Israelites—or else Yahwè is the theme of praise (see Deut. x 21). Possibly the last two lines are an editorial note or rubric: the above Ps. is “a hymn of praise for all pious Israelites.”

children of Israel is in apposition to *pious ones*.

a people near unto him. Cp. Deut. iv 7; Ps. cxliv 18; Ephes. ii 13.

PSALM CXLIX

TITLE

“Halelu-yah.”

SUBJECT

A Messianic Ps. This “new song” celebrates the triumph of the people of God over Gentile nations, kings and princes. The Psalmist pictures the celebration—Israel gathered together shouting, dancing, and singing in honour of the victory of the King of Sion (vv. 1-4). Resting after victory, with swords ready to uphold the triumph, to complete the vengeance on the heathen rulers and people, Israel sees the subjection of all nations under Yahwè (vv. 5-9).

By reading this prophetic Ps. in too literal a sense the Jews formed an erroneous view of the Messianic triumph. The true sense is given in Apoc. v. 9, where the “new song” celebrates the victory of Christ over every “tribe and tongue and people and nation . . . and we shall reign on the earth.” So Agellius well remarks: “Mihi verius videtur dici de populo qui a Christo redemptus adscitusque est, et in peculiarem acquisitus.”

DATE

Modern commentators generally assign the Ps. to post-exilic times, and some give it a Maccabean date.

VULGATE

1. Cantate Domino canticum novum:
laus ejus in ecclesia sanctorum.
2. Laetetur Israel in eo, qui fecit eum:
et filii Sion exsultent in rege suo.
3. Laudent nomen ejus in choro:
in tympano, et psalterio psallant ei:

4. Quia beneplacitum est Domino in populo suo:
et exaltabit mansuetos in salutem.
5. Exsultabunt sancti in gloria:
laetabuntur in cubilibus suis.
6. Exaltationes Dei in gutture eorum:
et gladii ancipites in manibus eorum:
7. Ad faciendam vindictam in nationibus:
increpationes in populis.
8. Ad alligandos reges eorum in compedibus:
et nobiles eorum in manicis ferreis.
9. Ut faciant in eis iudicium conscriptum:
gloria haec est omnibus sanctis ejus. Alleluia.

-
1. Sing unto Yahwè a new song:
Let his praise be in the assembly of the pious.
 2. Let Israel rejoice in his Maker:
Let the children of Sion exult in their King.
 3. Let them praise his name in the dance:
Let them psalm unto him with timbrel and lyre.
 4. For Yahwè delighteth in his people:
He adorneth the meek with salvation.
 5. Let the pious exult in glory:
Let them shout for joy upon their beds.
 6. Let the high praises of God be in their throat,
And in their hands a two-edged sword;
 7. To take vengeance on the nations,
Chastisements upon the peoples:
 8. To bind their kings with chains,
And their nobles with fetters of iron:
 9. To execute upon them the judgement written:
This shall be the honour for all his saints.

OBSERVATIONS

- v. 2. *et*, as LXX: not M.T., St Jer. Also v. 4.
v. 4. *exaltabit*, as LXX, St Jer. = (?) יָרִם (cp. 148. 14), or interpretative of M.T. יְפַאֵר, *beautify, adorn.*
in salutem: St Jer. *in Jesu*.
v. 6. *gladii*: Plur. also LXX, St Jer.; M.T. sing.
v. 9. *Alleluia*, as M.T.: not LXX, St Jer., Pesh.

NOTES

1. *new song*. See Intro., p. 55.
the assembly of the pious—i.e., a gathering of faithful Israelites.
2. *Maker*. Cp. xciv 6, xcix 3.
3. *in the dance*. For sacred dances see Ex. xv 20; 1 K. (Sam.) xviii 6; 2 K. vi 16; Jer. xxxi 4; Ps. cl 4. Sacred dancing is observed even to-day at Seville.
 The *timbrel* was a hand-drum or tambourine (cp. lxvii 26; Ex. xv 20).
4. *salvation* or victory; but in the true Messianic sense, spiritual victory through the Saviour (cp. St Jerome, *in Jesu*).
5. *upon their beds*. This is probably a figure of rest after toil, peace after victory (cp. Osee ii 18, "I will break the bow and the sword and war out of the land, and will make them lie down [to sleep] secure").
6. *a two-edged sword* (cp. Ju. iii 16).
7. This and the following verses picture Messianic times as described—*e.g.*, Ps. ii; Is. xlv 14.
9. *the judgement written* is the divine decree of the subjection of the Gentiles. Where exactly it is "written" we cannot say. Probably the reference is to Ps. ii 6-9.

PSALM CL

TITLE

"Halelu-yah."

SUBJECT

"The Psalter concludes with a magnificent doxology, an invitation to praise the mighty power, the grandeur and the infinite perfections of God, in one universal concert, in which the human voice, instrumental music, the breath of every breast, the beating of every heart, all take their part" (D'Eyragues).

DATE

Unknown; generally given as post-exilic.

APPLICATION

Ps. cl is recited as part of the thanksgiving after Mass; the celebrant calling upon the angelic choir to join with him in rendering thanks for the marvellous mystery of the Altar.

VULGATE

1. Laudate Dominum in sanctis ejus:
laudate eum in firmamento virtutis ejus.
2. Laudate eum in virtutibus ejus:
laudate eum secundum multitudinem magnitudinis ejus.
3. Laudate eum in sono tubae:
laudate eum in psalterio, et cithara.
4. Laudate eum in tympano, et choro:
laudate eum in chordis, et organo.
5. Laudate eum in cymbalis benesonantibus:
laudate eum in cymbalis jubilationis:
6. omnis spiritus laudet Dominum. Alleluia.

1. Praise Yah in his sanctuary:
Praise him in his strong firmament.
2. Praise him for his mighty deeds;
Praise him according to his abundant greatness.
3. Praise him with the blast of the horn:
Praise him with harp and lyre.
4. Praise him with timbrel and dance:
Praise him with strings and reeds.
5. Praise him with clear-sounding cymbals:
Praise him with cymbals that clang.
6. Let all that hath breath praise Yah! Halelu-yah!

OBSERVATIONS

- v. 1. *Dominum*, as St Jer., Pesh. = יהוה (as v. 6) or יהוה. M.T.
 לxx = LXX θεόν.
sanctis, as LXX. Rather *sancto*, St Jer., or better still *sanctuario*.
firmamento is better than St Jer. *fortitudine*.
- v. 2. *virtutibus* is not same noun as v. 1.
- v. 3. *sono*: Rather *clangore*, St Jer.
- v. 4. *organo*: Prob. Pan's pipe—a reed instrument.

v. 5. *jubilationis* : Rather *tinnientibus*, St Jer.

v. 6. *omnis spiritus* : Rather *omne quod spirat*, St Jer.

Alleluia, as M.T. and some LXX texts: not St Jer., Pesh.

NOTES

1. *his sanctuary*—*i.e.*, heaven, as the parallel "firmament" clearly shows. The Ps. is therefore addressed, not to the Levites in the Temple, but to the choirs of angels in heaven (cp. cxlviii 1).
4. *timbrel, dance*. See notes on cxlix 3.
reeds. First mentioned in Gen. iv 21.
5. Two kinds of *cymbals* are obviously meant. The *clear-sounding cymbals* are sometimes identified with castanets; the *cymbals that clang* were probably larger instruments (cp. 1 Cor. xiii 1). Agellius thinks that the former were used to accompany song and the latter when the singing had ceased.
6. *all that hath breath*—*i.e.*, every living thing, and Gentiles as well as Jews (cp. Jos. x 40).

Halelu-yah. "Laudate Deum. Quem utinam dum vivimus, et voce et vita, et corde et lingua semper laudemus: ut aliquando ad veram illam, laetam, perpetuam laudem pervenire ejus ope contingat" (Agellius).

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